

Gym dandies: A guide to getting fit in T.O.

Célébration '79: Back to basics • Lou Harrison, musical iconoclast

Paradise lost? Holiday hassles in Provincetown

# Body Politic

A MAGAZINE FOR GAY LIBERATION

**“...a vast, unmapped continent,  
still largely invisible, coexisting uneasily  
with the heterosexual universe.”**

NOTES ON GAY HISTORY BY JONATHAN KATZ







# ISN'T ROY MCMURTRY APPEALING?

Unfortunately, yes.

We're not referring to the charming manners of Ontario's Attorney General, nor to his picture-perfect family life, nor even to the ringing exhortation he once made to a panel on racism: "Minding your own business is no virtue at all when liars and bigots are poisoning the air. Our task is to ensure that every time the madman shouts in the marketplace, he is answered. Our job as members of a free community is to provide the answer on behalf of every man and woman and child who is oppressed and tormented by the shouting."

Very appealing sentiments, those.

We're talking about a different kind of appeal, though — the one Roy McMurtry has launched against *The Body Politic*.

Now we've always thought that one of *The Body Politic's* jobs was precisely to answer bigots and liars, to deal not only with the madmen of the moment but also with the false and destructive notions that those of the past have imposed on the lives of lesbians and gay men.

But it seems that gay people don't quite fit into

Mr McMurtry's categories of the deserving oppressed. And as for the idea of an independent gay press, well, he has quite another speech prepared: "The law can and should be used creatively. Anyone who wants to call that interference with freedom of the press is free to do so, and I suppose, in a sense, that it is."

That was addressed to the International Police Brotherhood. Clearly, Roy knows his audiences.

He also knows how to practice the kind of legal "creativity" he preaches. The charges

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under which *The Body Politic* was tried had never before been used against a periodical publication. The twelve cartons of material seized from *TBP's* office as "evidence" (from all of which, only a single copy of the magazine was introduced in court) are still in the hands of his police — the first instance in Canadian legal history of evidence being retained after an acquittal. Nor has that not-guilty verdict deterred the inventive A-G.; Roy intends to keep on appealing until he finds a judge who'll do it *his* way.

We feel it's time Roy McMurtry heard what you think of his appeal.

Drop him a line at 18 King Street East, Toronto, M5C 1C5, and tell him that his charm has slipped, that his noble sentiments have taken on a hollow ring — in short, that his appeal has no appeal. Let him know you're willing to support *The Body Politic* in its efforts to go on answering lies and lunacy and to resist his "creative" legal assault.

And then let us know, too. Make a donation to The Body Politic Free the Press Fund at the address given at left.



# Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals  
can only be the work  
of homosexuals themselves."  
— Kurt Hiller, 1921 —

## The Collective

Christine Bearchell, Rick Bébout, Gerald Hannon  
Robin Hardy, Ross Irwin, Ed Jackson, Bill Lewis  
Tim McCaskell, Paul Trollope, Alexander Wilson

## The News

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Chris Bearchell, William Cooper, Ross Irwin  
Robin Hardy, Ed Jackson, Alan McLean  
Paul Trollope

(Toronto News Staff)

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Russ Congdon (Calgary), Ron Dayman (Montreal),  
David Garmaise (Ottawa), Education Collective,

Gay Community Centre (Saskatoon),

Elizabeth Bolton (Montreal), Ric Langford (Victoria),  
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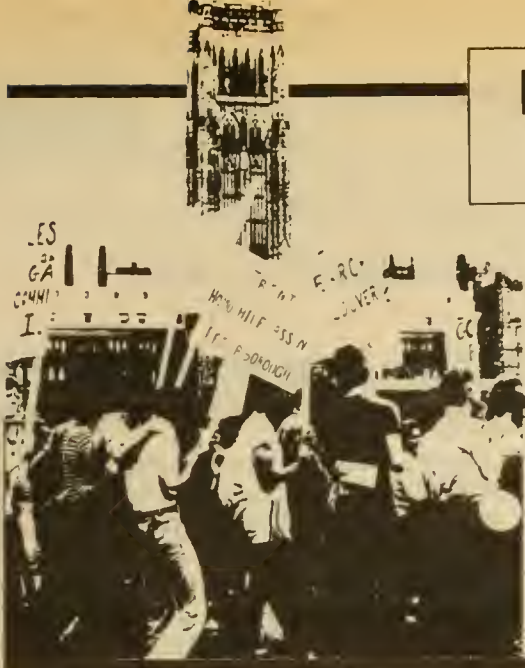
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# This Issue

Number 55 August 1979



## Célébration '79: p 39

It wasn't quite the birthday bash everybody hoped for, but the seventh annual conference for lesbians and gay men may be a pivotal one for our national coalition. A special report on a movement groping back to the basics for a strategy to meet the demands of the 80s.

## The last resort: p 23

That's what it says on the T-shirts, but Provincetown has usually been the first choice for gay people on the lookout for a "simpatico" vacation spot. Writer Jeff Weinstein went — but he isn't going back, even if he did get a beautiful tan. Something about being called "faggot" on the main street...



## Getting pecs: p 39

You can swell those tits, says Michael Lynch, and get a tummy you could wash your socks on — but keep your eyes off the other guys, ain't nobody here but us straights. Uh huh. Out in the City takes you on a fairy tour of Toronto's locker rooms, and finds if you want to be fit and comfortably gay, take your bod to the YMCA. Even the showers are fun.



## Why gay history? p19

Because it's subversive, argues Jonathan Katz, author of *Gay American History*; because it helps us dispossess the professionals and repossess ourselves. And takes us, in fact, toward the history of sensuality: gay, straight, male, female. *TBP* writer Rick Bébout peers into the Canadian Gay Archives and finds, besides all those swizzle sticks from gay bars, the beginnings of Gay Canadian History — more than 1,000 books, 5,000 periodicals, tons of clippings and ... all those boxes in the hall.

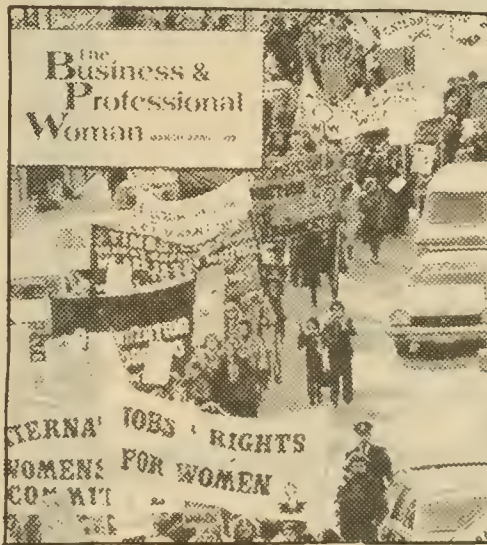
## Alienation: p 27

There aren't many Canadian gay novels, and we can't afford to lose even the ones that are badly flawed. Poet and publisher Ian Young rescues *Under the Brightness of Alien Stars* from the fate of most vanity publishing — oblivion.

## Our Image: p 28

Lou Harrison talks about being a gay composer, reviewer George Whitmore admits to not having murdered his lover, and *The Innocent*, isn't. More goodies, too, in our regular review section.

The Cover: Photo by Grant Kayler.



What's wrong with this picture?

Answer, page 11.

## Regular bits

Letters, p 4; Taking Issue, p 6;  
Editorial, p 7; Between the Lines, p 15;  
World News, p 16; Everywoman, p 18;  
Ivory Tunnel, p 32; Monitor, p 33;  
Classifieds, p 34; Community Page, p 36

## Summer of our discontent

Can things really be as bad as they seem?

Collective member Bill Lewis proofed the news this issue. After reading quietly for half an hour, he got up and headed straight for a beer because the whole thing was so depressing. When Ed Jackson returned from a recent trip to New York, he mentioned that people kept asking him whether things were really as bad up here as they sounded. Americans, who have always seen this country as a cold but liberal enclave, were puzzled by all that nasty news about the police getting out of hand.

In some sense, of course, it really isn't as bad as it sounds. For one thing, most of the sounds are coming out of Toronto — the rest of Canada does not feel so punishingly under seige. And even in

Toronto, of course, life goes on — gay people work, go to movies, cook, eat, cruise, dance and go to Sunday brunches much as we always have. Police Commission meetings, after all, happen only about once a month.

But something is different.

Again, we speak for Toronto which, this issue, does generate a lot of the news. Life does go on, but there is a disquieting sense that something is nibbling away at the previously quiet, private corners of our lives — and no one is quite sure what to do about it.

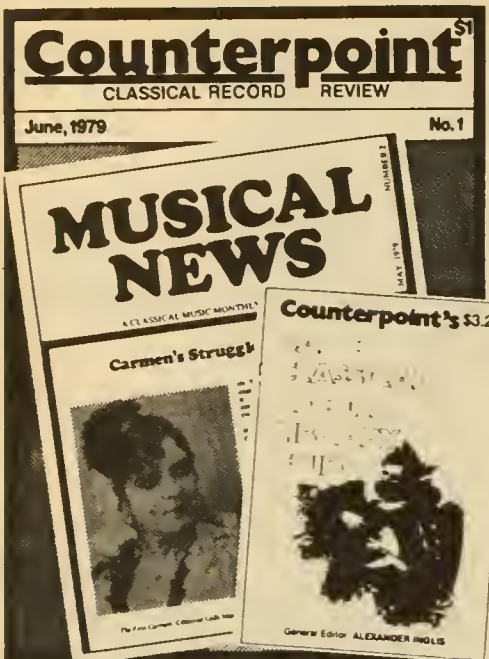
Taking Issue, for example, suggests rather forcefully that what we *did* do about our classified ad problem last month was done thoughtlessly and in a

state of panic. We think the writer, Max Allen, may be right — let us know what *you* think. Ken Popert's column, *Between the Lines*, wonders whether violent reprisals may not be an option we have to consider when neither the state nor the police either serve or protect us. No responsible community spokesperson has found it necessary to voice such thoughts before. People who fear that others may become violent before we ever get the chance are lining up to take the self-defence course offered by the Gay Liberation Union.

And this issue we introduce a new column on the law and gay people. We'd considered such a creature many times before — suddenly, however, it seemed rather more urgent. It's called *Bar None*.

None of which exactly makes for light summer reading. And this is not a light summer issue. But the issues it touches on are ours this hot, incendiary summer in Toronto. We know. You've told us. □





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## Letters

### Myths and movies: not enough vinegar

Authors Richard Lippe and Robin Wood have failed to respond adequately to Michael Hurst's letter about their review of *The Deer Hunter* (TBP, May).

Hurst's objection to the review of Cimino's film was essentially that he expected an alternative critique from an alternative newspaper. Cimino's dressing used too much oil and not enough vinegar, a recipe to cause the cautious critics to waver in their outright condemnation, so losing their balance by attempting to maintain it.

One assumes by reading Lippe's and Wood's response that they are somewhat afraid to slam the film's ideological trickery because of the "fine construction" of the movie. As they said: "The rejection of works of art because one doesn't happen to share their ideological position is extremely problematic; must an atheist reject Bach?"

1) Bach, to my knowledge, never used his work to interpret a contentious war. 2) Cimino is no small-time artist using a format accessible to us all. 3) "Artists" from the Academy Awards circuit hardly need the benefit of Lippe's and Wood's doubts. Even the popular press attacked the movie *after* the awards ceremony. Hurst quotes Eisenstein's comments regarding the relationship of American cinema to capitalism. The reviewers' response is both righteous and snobbish. Surely Imperialist culture — whether proposed as a myth or a lie — nevertheless exists?

William Friedkin (*The Exorcist*) is currently working on *Cruising*, which it seems will do for the gay community what Cimino did for the Vietnam War; namely, continue (in the TBP reviewers' words) "the myth of America developed through the films of Ford and Hawks." Only this time, hopefully, the reviewers will call the movie a lie. And, from advance reports, so they should. Since when has the word "myth" been advantageously distorted to mean "public consent?"

Lippe and Wood further wail: "meaningless rhetorical phrases may evade and not further criticism." Agreed. But since when are artists above being called liars? In the case of *The Deer Hunter* there was little room for pleasantries. Racism is racism, be it against Vietnamese or gays. Don't let the big screen and the Dolby-beyed soundtrack suck at your rationale. (Yes, even Bach told the occasional lie, but that was before Barthes and the Myth was born.)

Clive Robertson  
Centerfold  
Toronto

### Exhausted, not bored

I left Ottawa's Celebration '79 not because I was bored but because I was exhausted climbing up and down the stairs. When you have a physical disability like cerebral palsy, it is almost impossible to "climb mountains" or walk a half a mile to the cafeteria.

It is important to note that the gay movement and the physically handicapped movement both began in 1969. I started the first handicapped action group, called ALPHA, in August of that year through the Company of

Young Canadians.

Handicapped persons suffer oppression, ignorance and isolation. Discrimination against disabled persons is usually more subtle than that against gays, although sometimes I wonder when I am refused service in restaurants and bars.

I think we need to talk to each other. I hear that many gay activists are also isolated from other gays. I know that I have felt much isolation from other disabled persons because I am an activist. There are activists in all minority groups and we all suffer from loneliness and isolation. We need to learn what each other's needs are and try to support each other — I don't mean just gays and handicapped people but all minorities.

Some disabled gays want to form a Disabled Gay Group. (If you are interested, please write me at 300 Shaw St., Toronto, ON). It would be good to educate "straight gays," but we must be aware of the danger of becoming more isolated.

If Canada is ever to become a country with freedom for all people, we need to push the idea that what human rights is all about is *the choice and the right to be different*.

John Kellerman  
Toronto

### Insensitivity

John Mehring's scoring of the Mattachine founders (Letters, TBP, June) for giving up after their Spring 1953 rout shows insensitivity to the demoralization they'd suffered and an unhistorical assumption that 1953 conditions were largely what they are today.

In 1953, even after a heady year of discussion groups, most positive ideas about gayness taken for granted today were barely conceivable. We couldn't behave then as we would today because most of us didn't think then as we do now.

I've experienced many organizational Donneybrooks, gay and otherwise, and they rarely help old allies to march off together to new horizons. John D'Emilio showed that Hay, Jennings and Rowland assessed the Mattachine crisis differently, straining their friendship. Of those Mehring names, however, only Hay and Stevens dropped out after May 53. Hay's not-quite-total retirement was dictated by his fear of damaging either the Communist Party or the gay movement. The founders were unable to translate their high ideas and elaborate metaphysic (only partly a product of Marxism) into terms the new recruits could even understand.

Rowland understood this but was unable to prevent the cataclysm, and the founders, outnumbered and mistrusted, were swept aside.

But gains often grow out of setbacks, and *ONE* magazine became that outlet Mehring called for. It was staffed for some time by critics of the new Mattachine. Rowland played a varied and brilliant role for four more years until the collapse of his last project and his inability to find any sort of job in LA.

Mehring's charge that the Foundation oughtn't to have given up is not new.



## ‘I left Celebration ’79 not because I was bored but because I was exhausted.’

Some Foundation board members were startled by Hay's famed abdication speech and felt it didn't represent the Board's decision. But mistake or no, it was not reversible, given the times and *dramatis personae*.

Several of us had radical backgrounds, but only Hay remained Marxist. A study group might have been desirable, though that's what the old Mattachine had been. *ONE*, the new Mattachine and later groups did exciting new things in the mid-50s, not all to be written off because of the agonized stupidity of early 53.

Most of us *did* continue to organize, not mourn. We began to appreciate our diversity, to see that our community/movement has many tendencies, so that some can indeed be effective in Democratic or even Republican clubs while others uphold the sectarian banners of revolutionary purity. If some founders fell away after later defeats, Hay returned to greater activity in the late 60s than D'Emilio indicated.

The seed which Hay and others planted has continued to grow, even if others have taken over the harvesting.

Jim Kepner  
Los Angeles

### 20th century impact

Thanks and appreciation to Jane Rule for her eminently rational and intelligent piece "Teaching Sexuality" (*TBP*, June). I hope it makes the impact it deserves to make in those sectors of the lesbian and gay movement that have still not quite made it into the twentieth century.

David Thorstad  
New York

### Principled decision

In response to the letters of Messrs Carriere, Hellquist, Garman and Demchinsky (*TBP*, May), the Board of Directors of the Gay Community of Saskatoon freely acknowledges that the decision to withdraw from the CLGRC may not reflect the opinion of every member of our community. The decision and our position, which is a principled one, are based on a majority consensus determined as a result of a serious and responsible process which involved discussions since the 1977 National conference and, in particular, a seven month dialogue following the 1978 conference. This dialogue was carried on within this community, with other prairie groups and with other groups and individuals across the country sharing our concerns.

That dialogue included at least six discussions at open Board meetings and reporting in both *Gaze* (our community newsletter) and *Gay Saskatchewan*. We did not call a general meeting of the community specifically to deal with this issue, but have had three general meetings since the decision was reached, the most recent being June 11, at which the matter could have been raised.

It is interesting to note that, of the gentlemen who signed the letters to *TBP*, only one ever contributed to the community dialogue on the issue. The others were either out of the country for

much of the past year or were at best only peripherally involved in the Community Centre. This minimal involvement is well expressed in the lack of understanding shown in the dynamic of our community and of the relationships upon whose health it survives and flourishes.

We cannot help but be a bit cynical at the "spontaneous" appearance of these letters months after our decision was reached but a mere month before the next national conference, particularly since our shipment of *The Body Politic* arrived late (as usual). As a result any response we might make is sure to appear only after the conference.

We wish at this time to reiterate, on behalf of our community, our willingness and our resolve to support in any way possible those objectives of the CLGRC which we find ourselves in agreement with, but we also reiterate that we do not feel that we can, at this time, in principle, support the attitude and structure of the Coalition.

In conclusion, it is our firm belief that decisions concerning the direction of this community should be determined through dialogue within this community and not through the Letters column of *The Body Politic*.

Jean Dudley, President  
Gay Community Centre  
Saskatoon

#### The collective responds:

*TBP* reported the withdrawal of the Saskatoon Gay Community Centre from the Canadian Lesbian and Gay Rights Coalition in its February issue. The letters noted above, one signed by Roger Carriere, Gens Hellquist and Bruce Garman and another from Sterling Demchinsky, arrived at our office on March 3, too late for inclusion in the March/April double issue which had gone to press two days before. They therefore appeared in the May issue, which was the next one published. The Saskatoon GCC was sent its regular consignment of that issue on April 30, the same day on which all second-class bulk distribution copies were mailed. Second-class delivery can be erratic, however, and we can't say when this shipment might have arrived. Two more issues of *TBP* were published before the national conference began on June 27.

### One man's opinion

Messrs Russell and Labonté: monitor yourselves, you two!

Why do you and the psychologists mentioned herein assume that effeminate boys and masculine girls are homosexual (Monitor note on *Journal of Social Issues* and *Psychology Today* in *TBP*, July)? Are there any reputable studies indicating this?

Most of the effeminate men and masculine women I encounter turn out to be straight — and boring too! But that's only one man's opinion.

Dan Roberts  
Montreal

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## Turning minds to oatmeal

*Max Allen is a CBC Producer (Radio Features) living in Toronto. In an editorial note on the contents page of the July issue, TBP explained its reasons for deciding to censor classified ads which could expose advertisers to the danger of police entrapment. In the following column, Max Allen argues that the decision was a serious mistake:*

Canadian criminal law is a shambles when an offence involves communication. Theft, murder and speeding are pretty straightforward matters, but when the law tries to forbid various kinds of speech, then everything becomes unclear.

Libel, obscenity and "breaches of security" are all offences where the flow of information is at issue. In each case, the offence is initially undefined, prosecution is breathtakingly erratic, and the judicial outcome is anybody's guess — as those of us who have been prosecuted well know. From the perspective of civil rights (that's an American concept, of course, which has no meaning in Canadian law — though you continue to characterize your lawyer as a "civil rights lawyer"), the worst part is that the crime is not spelled out in enough detail so that you can know in advance when you're liable to offend against it. Psychologically, this is a terrific social-control tactic, because intermittent reinforcement is more effective than regular, predictable punishment. It leads to hypercautious behaviour on the citizen's part; the control (oppression) is internalized.

A striking example is the three-person committee of the Periodical Distributors of Canada, which guesses on behalf of members which magazines ought not to be distributed, because they *might* be obscene. I'm told that some 40 titles were suppressed last year. That's self-censorship, and the policemen at Project P think it's a good system. Well, I think it's a lousy system. And I think *TBP's* decision to censor the classifieds because they *might* be troublesome is lousy, too. Here's why.

1. Censoring the classifieds won't protect advertisers or subscribers. You say it will: "We have had to choose between an uncensored community and a protected community and the choice was easy." This is an astounding statement. What choice? How can you "protect" advertisers and correspondents when you can't protect yourselves? The police can seize every letter, every name and address, every scrap of paper in the *TBP* office, and any place else for that matter, and do what they please with it. I know this is hard to believe, even after you've stood there and watched them do it, but it's true. It's happened at the CBC, it's happened at the *Vancouver Sun*, and now it's happening in the States, too. The illusion of safety you're promoting by seeming to launder the classifieds is far more dangerous than clearly defining the risk and letting advertisers decide whether or not to take it.
2. Censoring the classifieds to conform to "the law" is impossible. There's no law to conform to. You admit: "We know what the law says, but we don't know what it means." And then you

proceed to censor an ad that says: "Vancouver pornographer wants to meet masculine guys for stimulation and enactment of salable fantasies." You say the ad "involves pornography." No, it doesn't. In any case, the Criminal Code is exercised about obscenity, not pornography; it takes a fevered imagination to find any hint of a criminal act in that ad. (By the way, your front-page headline "Ditch the porn, boys...your next uninvited guests could be the cops" is reprehensible. It is not illegal to possess pornography; your headline is intimidating and plays into the hands of the police.)

The other classified ad you censored was "Two young guys both bearded, hairy, seek single guys for fun times." Obviously they want someone to go to the movies with them. If you think they *might* want something else — and you censor on that possibility — then our whole structure of political freedom and in fact the whole edifice of the law itself is collapsing.

When the law works, it works because it's codified. Everything is OK that's not specifically forbidden, not the other way around. So if you think some kinds of things are unsuitable for the pages of *The Body Politic* — for example, the commercial use of nudity — then you ought to make a list of those things and show us the list. Random examples won't do. What's needed is a concrete (and principled) list. Otherwise you've set up a private version of the obscenity sections of the Criminal Code — just as unclear, just as arbitrary, just as demented.

3. Censoring the classifieds jeopardizes *TBP's* reputation and its integrity. Of course you can refuse to publish whatever you like — though just look at the lambasting you give the *Vancouver Sun* for refusing the *Gay Tide* ad, and the Supreme Court for upholding their "right" to do it. Sure there's a difference in the two situations: you think that censoring the classifieds will somehow "help" the community. Censors *always* claim they're doing the right thing. But who do you know who was ever helped by censorship? You can act, as the courts put it, from "an abundance of caution," but you can never be sure you've been cautious enough. I guess you've noticed that lawyer's advice never comes with a money-back guarantee.

Censoring is a nasty job, and it turns your mind to oatmeal. You mustn't do it. I'd rather see *TBP* take an absolutist position. Either establish a rigid advertising code (I'd suggest one which allows everything, because the police will laugh at your nice distinctions anyway), or drop the classifieds altogether. Come to think of it, advertisers will probably drop you if you persist in scaring them with censored classifieds — and then you won't have any classifieds to censor. □

*If you have something to say but need more space than the usual letter, try "Taking Issue," which allows you as much space as our regular columnists — up to 1000 words. Mail your submissions to Taking Issue, TBP, Box 7289, Station A, Toronto, ON M5W 1X9.*



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Monday, Tuesday, Wednesday, Thursday,  
Noon to 1:00 a.m.  
Friday,  
Noon to 2:30 a.m.  
Saturday,  
5:00 p.m. to 2:30 a.m.  
Sunday,  
Brunch, noon to 4:00 p.m.  
Dinner, 5:00 p.m. to 10 p.m.  
Light menu after 11:00 p.m.

562 Church Street  
Toronto  
924-1972  
under LLBO

## Losing patience

No sooner had the smoke cleared in front of San Francisco's City Hall than the chorus of condemnation began. But this time the jeremiads were not coming from the homophobes you'd expect, but from the gay community itself.

At a protest in New York, Charles Brydon of the National Gay Task Force told 500 demonstrators to "deplore" the violence in San Francisco. *The Advocate* called it "destructive, senseless violence...a sad new chapter for a community that has built a long and admirable history of peaceful and responsible behaviour." "Non-gay provocateurs" and "street punks" were conjured up and charged with sparking the riot. A gay fund has been set up for repairs to City Hall.

All of this ten years after the Stonewall riots when New York street queens took the law into their own hands and fought back against the police. Ten years after the violence that gays everywhere commemorate June 24, Gay Pride Day.

Maybe *The Advocate* and fellow critics would like to forget the source of the commercial success that they scramble in haste to preserve. Maybe they have forgotten that rage and violence cleared the space for them — for all of us. We should all be reminded, as Harvey Milk said, that when people are pushed up against the wall they're going to fight back. Those who celebrate Stonewall while condemning San Francisco are masters of "double think."

One of *The Advocate's* concerns was that we stood to lose the "always tenuous and difficult relationship between gay people and the police." Such a concern rings hollow. Stonewall and San Francisco were both battles in a long war. A war in which the police were and are prominent. And while we live in a different country, it is, in many ways, the same war.

The day after Montreal police raided Truax and carted away 146 men, motorcycle cops ploughed into a crowd of 2000 gay demonstrators with the riot squad, billy-clubs swinging, not far behind.

In Toronto, the police have made their position quite clear, too: we have endured raids on this newspaper, on the baths, and on our homes. We are enduring increasing harassment on the street.

Police homophobia is condoned by the (Tory) government-controlled Board of Police Commissioners, and the Attorney General of Ontario, Roy McMurtry. Efforts of the Right To Privacy Committee have given the police and the government every opportunity to make amends: to drop the bawdy house charges; to return membership and subscription lists; to state clearly their opposition to discrimination against the gay community. And they have refused.

In San Francisco, what *The Advocate* termed "moderate means" enabled the growth of the strongest gay community on the continent, but did not prevent the assassination of a gay political leader. Or the virtual acquittal of his assassin.

We too have tried the moderate solutions. The police, and the government, have not been moved. Our demands, rights, and needs have been ignored or refused. The leaders of our governments should be wary of pushing us up against the wall. We're going to fight back.

*The Advocate's* belief that "patience" alone will build our movement is wrong. The impetus of our movement was born of the violence of Stonewall, after too many years of "patient" witness of broken lives.

Never again. The notion of "peaceful behaviour" is just another version of a self-hating, eager-to-accommodate stereotype which must soon be laid to rest, once and for all.





## Célébration '79: a return to basics the strategy for our next decade?

OTTAWA — It was, as organizer David Garmaise noted in his opening comments to the more than 200 delegates, ten years to the day since Royal Assent had been given to the Omnibus Bill which decriminalized — some, at least — homosexual acts. And since his remarks were followed by an official welcome from Ottawa Mayor Marion Dewar, who underlined the occasion by proclaiming June 27 "Human Rights Day", there seemed just cause for heralding this 7th annual conference for lesbians and gay men as "Celebration '79." A few days later, however, Georgina Chambers of Halifax, one of the very few lesbians present, told the final plenary session that the group was not addressing the real problems facing gay people, and that she, for one, did not think that Canada in 1979 provided very much for gay people to celebrate.

The two events symbolized for many delegates the tensions and confusions which made this annual gathering of the Canadian Lesbian and Gay Rights Coalition (CLGRC) a pivotal one for the gay movement in Canada.

On the one hand it was clear that, since the founding in September of 1969 of the University of Toronto Homophile Association, gay people had made some significant advances. The very presence of Mayor Dewar and other straight political figures such as Gordon Fairweather of the Canadian Human Rights Commission, signified that the movement was now a force that politicians were finding difficult to ignore. Although Ontario NDP leader Michael Cassidy found he could not attend, he considered the event important enough to send along his personal greetings, and the assurance that his party continued to back protection for gay people in the human rights code. Even the right wing Renaissance Canada found the conference irresistible — evangelist Ken Campbell travelled to Ottawa to casti-

gate Dewar for welcoming "fornicators" to the city, and to hold his own "Festival of Faith, Freedom and the Family." As one delegate noted, "When you're big enough to cause a civic squabble in the nation's capital, you're big."

At the same time, most individuals at the conference felt it never turned into the celebratory birthday bash which Gays of Ottawa had planned. Reaction ranged from Robin Metcalfe's (GAE, Halifax) "lacklustre but productive" to Paul Trollope's (*TBP*, Toronto) "reactionary and bureaucratic." Delegates from Gay Friends of Concordia left before the conference was over. "We sent seven delegates," the group's Bill Raso told *TBP*, "but we found the conference wasn't doing much for us so we left. We thought we'd get some help with our local programming, but the workshops weren't specific enough."

Most of the delegates contacted by *TBP* felt, however, that the Coalition was groping for a new role to meet the needs of a movement under attack, and for those individuals, "grass roots organizing" became the key theme of the conference. For Bob Radke of GATE Edmonton, that meant "a regrouping and consolidation, and a healthy trend toward building the base of the pyramid."

It was a theme brought to the conference — not built into it — according to Halifax's Metcalfe. Both he and James Thatcher from London, Ontario, achieved a high profile in the debates on the issue, and argued successfully for the formation of a sub-committee "whose mandate would be to compile, collect, edit and distribute information relating to all aspects of grass roots organizing." Thatcher, who is the interim chair, was most vehement in his assertion that the CLGRC was failing as a coalition because it seldom addressed the needs of local organizations.

Although the resolution forming the "grass roots" subcommittee passed handily at the final plenary, not all delegates saw that switch in emphasis as a wise one. Paul Trollope of *TBP* argued that an overemphasis on "information sharing" could be dangerous because "it might operate to the detriment of co-ordinated national efforts. The coalition may lose its political focus. Just because co-ordinated national efforts have been weak in the past is no reason to make them weaker," he added, "we should be working to make them stronger."

It seemed clear, however, that for most of the delegates it was the problems "back home" that seemed most pressing. Metcalfe spoke eloquently on how his activism in Halifax had alienated him from the very gay people he was working to organize. "Many of us have been seduced by a vulgar and superficial radicalism which does not base itself in practice," he told delegates. "We must address concrete issues, we must be willing to get our hands dirty. ... The struggle for human rights, while impor-

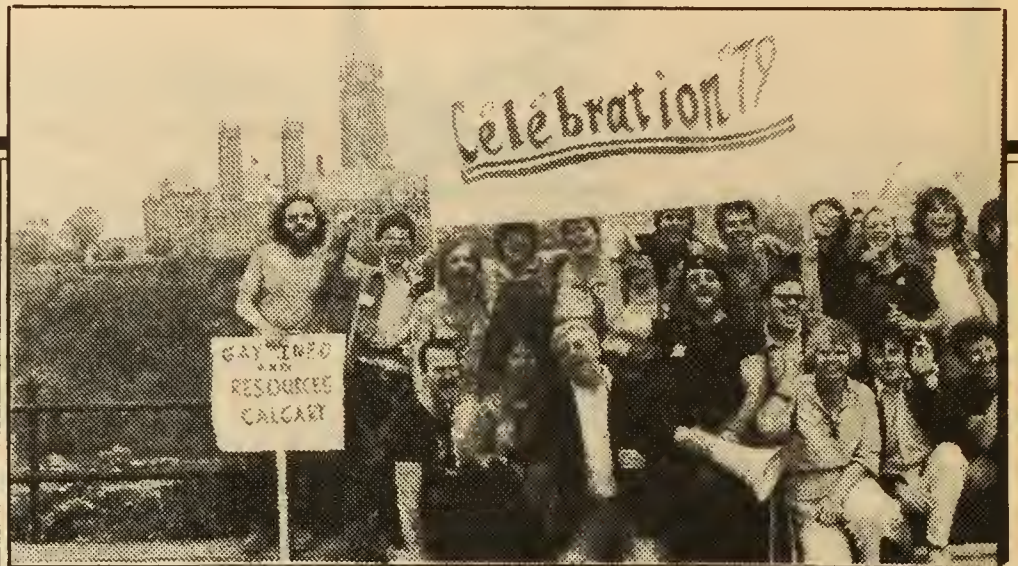


photo: Gerald Hannon

tant, has perhaps been given too central a role in our movement. For many gays, it may not be as important an everyday concern as, say loneliness or violence."

Although there was division on the question of the importance of grass roots organizing, the perpetually vexing question of lesbian participation prompted the most extended and bitter debates. Few women attended the conference, and there was a slightly medieval scholastic quality to sessions pitting men against each other on the question of lesbian involvement. At one point during the final steering committee meeting, for example, the only woman present had to formally leave the Chair before it was possible for her to express an opinion.

For some delegates, it is the crucial question. Doug Whitfield (Edmonton) told *TBP* "I feel the primary issue for CLGRC is getting more women involved. Like many Westerners, I look upon next year's conference as the last chance for CLGRC." That event is taking place in Calgary, and the western provinces have always prided themselves on their ability to involve women at all levels of organization. "Groups in western Canada have been working very hard to encourage lesbian participation," said Doug Young (Calgary), "it's discouraging there is no clearcut programme in the CLGRC to involve women, though I think there was more support for the idea this year."

Resolutions on the issue ranged from the responsible and constructive (appointing a co-ordinator to begin a dialogue with women and to prepare a report) to what one delegate termed "the inflammatory" (requiring that groups with both men and women members send a woman as their delegate to

conferences.

On the other hand, "we mustn't assume that CLGRC should have a large-scale lesbian participation," Robin Metcalfe told *TBP*. "It may not in fact address their needs at this time. Lesbians and gay men are distinct groups with distinct needs which may overlap to varying degrees. We have to stop treating lesbians as the ladies' auxiliary of the gay male movement."

Although Christine Bearchell (Toronto) feels as well that the lesbian and gay male movements are distinct, and that for the moment lesbians have chosen to opt out of the CLGRC, she fears a too easy acceptance of that situation indicates the organization is becoming complacent. "Lesbians simply aren't thrilled by the civil rights profile the organization has," she said, "and I question whether gay men should be excited by it. People are getting disillusioned with the civil rights strategy — and that partly explains why lesbians aren't here. We just got disillusioned with it earlier." At the same time, Bearchell feels there are lesbian feminists who want to work in the gay movement, and says there's a need to get together for a "think tank" on the issue.

Although the (largely) gay male movement has been trying to reach out to the lesbian community for some years, Celebration '79 was characterized by an awareness that gay groups had to take some concrete steps towards forming alliances with other organizations as well. The conference authorized the formation of a Labour Liaison Committee, one of whose responsibilities is "to work towards a greater co-operation between the trade union movement and the gay liberation movement." As well, delegates voted to

## Vote ousts Cupid for new gay holiday!

Delegates to Celebration '79 unanimously passed a resolution proclaiming February 14 an annual Canadian Gay Holiday to be known as Pink Triangle Day.

Proposed by Gays For Equality, Halifax, the resolution suggested a yearly celebration to mark the day *The Body Politic* was acquitted. The resolution further noted, "We realize that this date, February 14, has traditionally been celebrated as St Valentine's Day and dedicated to the expression of heterosexual affection. We take this opportunity to challenge what Christopher Isherwood has called 'the heterosexual dictatorship' by affirming, for ourselves and for the world, the existence, the strength and the beauty of gay love." □

## Resolution wrap-up

Highlights of resolutions passed by delegates to the 7th annual conference of lesbians and gay men, Celebration '79, held in Ottawa June 27-July 2, 1979.

1. That the CLGRC establish a labour liaison committee.
2. That the CLGRC take the initiative in calling a meeting of minority and citizen groups concerned with progressive reforms of the Criminal Code.
3. CLGRC demands that physical disability and criminal record, along with sexual orientation, be added to all human rights codes.
4. That CLGRC seek greater co-operation with other movements and organizations working for improved human rights legislation.
5. That CLGRC initiate a one-year study of the needs of gay prisoners.
6. That CLGRC supports positive action against police harassment of women and gay people, and against violence directed towards them. That, in

some circumstances, the formation of gay self-defence patrols may constitute the necessary positive action.

7. That a subcommittee be named whose mandate would be to compile, collect, edit and distribute information relating to all aspects of grass roots organizing.
8. That CLGRC undertake an active campaign to get lesbians involved — to wit, compile resolutions passed relating to lesbian participation, disseminate the information to lesbian and feminist organizations, appoint a co-ordinator to engage women in a dialogue and analysis over the coming year and prepare a report for next year's conference.
9. That member groups gather information and conduct research on discrimination on grounds of sexual orientation, and that a central data bank of such information be organized.
10. That conferences take place in locales accessible to the disabled, and that member groups involve the disabled in their programmes and activities. □



Québécoise writer Jeanne d'Arc Jutra. Ottawa lesbian activists Bea Baker (l) and Rose Stanton hold the banner at rear.

# Célébration



"take the initiative in calling a meeting of minority and citizen groups concerned with progressive reforms of the Canadian Criminal Code." For Ontario delegates, one of the more significant steps was the formalization of links to activist groups among the disabled. Few disabled people attended the conference (see John Kellerman's letter, page 4, for some of the reasons), and delegates voted resolutions assuring that future conferences would take place in places easily accessible to the disabled, and encouraged member groups to involve the disabled in their programmes and activities. For Joe Szalai of Kitchener, those resolutions linking the gay movement to other movements agitating for social change "were the most important we had to deal with. Quite simply, they

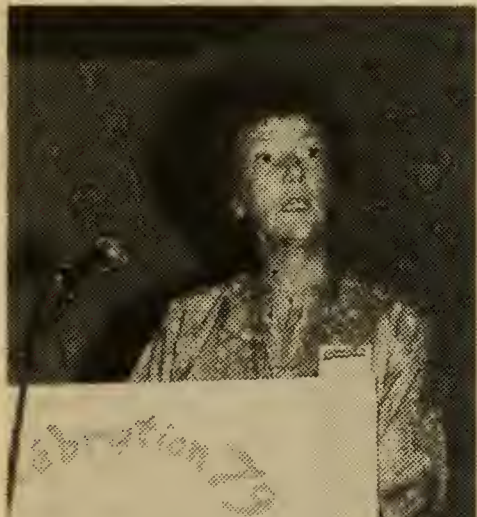
make us stronger."

On the final resolution paper, number fourteen originally read "the inclusion of 'sexual orientation' in human rights codes be the priority of the CLGRC for the next two years." Delegates voted to change the word "the" to "a," and in so doing put on paper the growing disaffection with civil rights efforts as the near-exclusive mandate of their national coalition. As TBP's Tim McCaskell noted, "It was the civil rights strategy that gave us our present high profile, but it may well have outlived its usefulness. That high profile has meant correspondingly high profile attacks, and we've spent most of the last year or so on the defensive. We don't have a national strategy to handle that, and that's what we're groping for now."

High attendance at workshops on violence against gay people, on grass roots organizing, on gay people and the labour movement were the organizational signs of that groping. As Metcalfe noted, "The organizations we create to provide us with social support, to defend us against violence, even to provide us with booze and music, strengthen us as a community."

Whether the Canadian Lesbian and Gay Rights Coalition can motivate and co-ordinate such strengthening, while maintaining a profile as an agitator for basic civil rights, may well be the challenge for the next decade of gay liberation in Canada.

Gerald Hannon □



John Argue (l), Jeremy Bass and Jean-Michel Sivry (above) crane for a glimpse of George Hislop and "Quincy Queen" (Tom Warner on a good day) reminiscing about the highlights (and low life) of the last ten years.

Two Québécois books were launched during the conference. Authors Alain Bouchard (l) and Paul-François Sylvestre autograph copies of, respectively, *Gulde gal du Québec* and *Les homosexuels s'organisent*.

For the first time, a representative of the International Gay Association attended the conference. Edmund Lynch told delegates of the IGA's interventions in Greece and Iran.

Ottawa Mayor Marion Dewar (top left) resisted pressure from two evangelistic religious groups and officially opened Celebration '79. "I'm not here to merely carry through a charade of resisting public pressure," she told delegates, and assured TBP she personally endorsed the inclusion of sexual orientation in the Ontario Human Rights Code.

Although the demonstration June 30 (bottom right) generated less enthusiasm than those of previous years, the 150 marchers swept by Parliament Hill, the CBC, the Supreme Court and other local landmarks of gay oppression. Absent from this year's march and conference, Saskatchewan groups stuck to their guns on staying out of the national coalition. Asked why no observers had been sent, Doug Wilson of Saskatoon told TBP "We had to make it clear that we had definitely left, and anyway, nobody wanted to go."

One conference highlight was a Human Rights panel featuring Gordon Fairweather (below, right), head of the Canadian Human Rights Commission, and Francine Fournier (left, inset), vice-president of the Quebec Human Rights Commission. Fournier told delegates the QHRC had handled 18 complaints of gay discrimination, but it was "just the tip of the iceberg." Fairweather called Parliament's failure to provide protection for gays "a national scandal." Canon Borden Purcell of the Ontario Human Rights Commission was also present.

Doug Young of Calgary (left) was one of the few delegates from the west this year, and an agitator for increased lesbian participation in the coalition. His group is organizing next year's conference.



photos: Gerald Hannon





They kicked him until "the right side of his buttocks was absolutely black."  
 "I bet he loved it," one cop said,  
 "he probably nearly came in his pants."

## Teacher wins trial delay, seeks return of NDP gay list

TORONTO — The teacher charged with keeping a common bawdy house in his own home will not have to face trial until after the Barracks case has been settled.

In a related matter, he is charging that the police are delaying return of some materials seized from his home, including a list of NDP gay caucus members.

At a court appearance July 6, counsel for the accused was successful in persuading both the Crown and the presiding judge that a trial date should not be set until December 4. The Barracks case will probably be tried in November. It is felt both the Crown and judge agreed to the postponement because the Barracks case is expected to set a precedent one way or the other on the legality of consensual sex in private in alleged S&M situations.

The teacher's case, reported in last month's *TBP*, made legal history — it is the first time that a private home has been charged as a bawdy house when there has been no question of either pro-

stitution or the involvement of minors.

The teacher, whom we have called "Bob," has told *TBP* that the police appear to be dragging their feet about returning seized materials that have no bearing on the charge. During the raid on his home, police filled 12 garbage bags with everything from leather items in his "dungeon" to street maps of San Francisco.

"Some of the material came back June 21," Bob told *TBP*, "and that was just two days after Metro Council voted for a resolution expressing concern that lists of gay people held by the police would be perceived as a threat by the gay community. I got some personal papers back, a couple of Adidas-type bags, the Right To Privacy Committee mailing lists and my Christmas card list. But they still have the NDP gay caucus list, and a lot of other things."

*TBP* spoke to Deputy Police Chief Jack Akroyd who explained that material could be returned only if the Crown would agree to release it, and

that so far the Crown had returned everything asked for — including the NDP gay caucus list. Bob says, however, that the item returned was only an NDP pamphlet.

He is also in the position of having to remember all items that were taken before he can ask for them back — the Crown does not provide him with a list of his property. For the moment, however, Bob is insisting on the return of the NDP list, a bag of clippings, tape recordings of his students doing book reviews, and his address books. Although Bob says the police were told of this some weeks ago, Akroyd claims not to have received the message. He assured *TBP*, however, that he had instructed 52 Division to look into the matter. He said that if Bob would present them with a written claim it would expedite matters.

## Cops beat me up, gay man charges

TORONTO — A gay man has charged that he was beaten up by Metro police officers from 52 division following his arrest in February of this year.

He was arrested when cops came to his apartment to check out a noise complaint from his neighbours, and was eventually charged with forcible confinement, buggery, indecent assault, and assault causing bodily harm. The charges were based upon sexual activities occurring earlier that evening, which are alleged to have included mild S&M with two other men. According to the defendant, the activity was fully consensual.

A second man who had left the apartment before the cops arrived was later charged in the incident, (which also involved a third man). *TBP* is prevented from discussing any further details of the case itself, since it is before the courts.

Although the incident occurred over five months ago, the man has only recently decided that he should call *TBP* to talk about his experience at the hands of the police. On the advice of his lawyer, however, he has asked to remain anonymous pending the outcome of the trial.

Following their investigation at the man's residence, the police took him to 52 Division where two officers proceeded to question him. At first, the cops were rude but not violent, the man said. While checking through his wallet, however, they discovered his membership card to The Barracks, a local bath which was raided last December.

"At that point their whole manner changed," he said. "They started to shove me around."

The man told police he wanted a lawyer, but they continued to abuse him.

"They were very clever about it," he said. "They held my arms behind my back and beat the backs of my arms. They knocked me off my chair and kicked me several times." To stop further physical abuse, the man agreed to make a statement to the police describing what had happened up to the point of their arrival that night.

The police next requested the name of

the third man who had left the scene. When he refused to tell them, they began to beat him again. They eventually stopped when it became clear that he would not answer. After they opened the door of the small room where the questioning had taken place, the man reported hearing a third male voice laughing about the "working over." "I bet he loved it," the voice said. "He probably nearly came in his pants."

The man was held over the weekend at the Don Jail and released on bail on Monday. He went to his doctor who documented the marks on his arms and body, including "The bruised outline of a boot on my ass."

*TBP* contacted the man's doctor, who had been given written permission by his patient to discuss the case. The doctor confirmed that his patient was bruised and swollen on his arms, lower back and lower lumbar area. Both of his buttocks were badly bruised.

"The right side of his buttocks was absolutely black," the doctor stated. "There was a lot of muscle pain, swelling and tenderness."

The physician emphasized that "all of the injuries were consistent with the treatment he stated he had at the hands of the police. He was also attended by considerable emotional upset entirely appropriate, in my opinion, to what he described as having happened."

It is not certain how the beating incident will be used by the accused's lawyer. In his conversation with *TBP*, however, the man was very clear: "The only violence that took place that night was at 52 Division. It certainly wasn't in my bedroom."

Alan McLean □

## Funding refused but fête a success

MONTREAL — Although denied government funding, Montreal's first "Gairilla Week," held June 16-23, brought together diverse groups of gay men and lesbians in a festive celebration.

A parade of over 300 — more than half of whom were women — wound its way through the streets to Parc Lafontaine, officially kicking off the week on June 16. The large turnout of lesbians was mobilized by Coop Femmes, a lesbian group. The high-spirited march was followed by a picnic in Parc Lafontaine.

Gairilla Week concluded with a successful, although cold and rainy, fête on Duluth Street near Parc Lafontaine. The event included display booths,

games, music and dancing in the street. It was this activity that was refused funding by the Organizing Committee of Quebec's Fête Nationale, the organizer of activities to celebrate June 24, St-Jean Baptiste Day.

A number of protest letters were issued condemning the Organizing Committee's decision, including one addressed to Premier René Lévesque from the Association pour les droits de la communauté gaie du Québec (ADGQ).

Lawrence Boyle, a Gairilla organizer, termed the week a success. "It was built by the largest group of people I've ever worked with before and involved both women and men, anglophones and francophones. In some cases groups who have never come together before."

Stuart Russell □



Gairilla Week 1979: Lesbians led the lively parade winding through Montreal streets.

## Librarians back BP, Vote protest to AG

OTTAWA — The 5000-member Canadian Library Association (CLA) has voted to protest to the Attorney General of Ontario the appeal of the acquittal of *The Body Politic*.

The motion, passed by a large majority at the organization's annual meeting in mid-June, protested "to the Attorney General of the Province of Ontario the manner of his legal pursuit of the Pink Triangle Press, publishers of *The Body Politic*,... which action has resulted in severe financial and psychological hardship for this publisher."

The resolution was moved by Thomas Edge, an Edmonton librarian and one of the organizers of a newly formed gay task force within the CLA. The group does not yet have official status since at least fifteen signatures are required to form a section within the association. However, Jim Quixley, librarian at Glendon College in Toronto, told *TBP* he felt there would be no problem obtaining the signatures "once the word is out on the existence of our group." (see "Growing," page 13, for details.)

The implementation of the resolution has been entrusted to Steven Horn of the Intellectual Freedom Committee of the CLA. □



## Cops forced to stop entrapment at Greenwin Square washroom

TORONTO — The police spy post in a washroom at the Greenwin Square Shopping Centre complex has been dismantled. Pressure from the gay community and city politicians forced the police to abandon the entrapment setup, but only after 34 men had been arrested and charged in the seven-week period of its operation.

The spy post consisted of a boarded-up cubicle in the washroom, from inside of which police were able to observe through a fake ventilation grill. A glory hole had been drilled between the two adjacent cubicles (*TBP* July).

In a statement released July 12 after community leaders had complained about the operation to a Police Commission meeting June 28, Police Chief Harold Adamson alleged that the removal of the concealed observation post resulted solely from "improved conditions" in the washroom.

According to Adamson, the management of the mall hired private security guards June 18 to replace the police. However, when George Hislop, president of CHAT, and Alderperson Allan Sparrow conducted a washroom media tour the following day for a CBC crew and a *Star* reporter, there were no private guards in evidence. The door of the centre cubicle had been removed, however. By June 25, when *Globe* columnist Dick Beddoes went to investigate, the entire observation structure had been dismantled.

At the June 28 commission meeting, Sparrow termed the entire operation a "great waste of the taxpayers' money," and challenged the police to prevent crime rather than lie in wait for unsuspecting victims. Alderperson Dan Heap also decried police victimization, and termed the Greenwin Square operation "part of the most concerted attack on any community in Toronto ever under-

taken by the police."

George Hislop criticized the police for directing a special operation solely at the gay community. He also revealed that in a similar operation at Shoppers World, police concealed themselves in a false ceiling above public toilets to catch people committing "indecent acts."

"You don't see the police undertaking similar actions to catch shoplifters in the mall," commented Hislop. "Why are they so concerned about this type of victimless crime, if not because they're out to get gay people wherever and whenever they can?"

The police alleged that the concealed observation was necessary because "preventative measures" were unsuccessful.

Hislop replied that he and others have been telling the police for years that specific preventative measures were easily available. He said doors and partitions could extend to within four inches of the floor (the maximum permitted by building regulations), or merchants could lock the washroom and provide keys to their customers. "They could even put up signs warning that the washroom is regularly patrolled," he said.

The operation at Greenwin Square was not unique. It is characteristic of police tactics in Toronto. Although the operation at Shoppers World was abandoned at about the same time as that at Greenwin Square, it is known that undercover agents continue to frequent washrooms in the city. Several arrests have occurred at the Royal York Hotel in recent weeks, and even a long-standing gay bar like the Parkside Tavern was under close observation quite recently.

If *TBP* readers are aware of any washrooms under surveillance, or if you have been entrapped, please get in touch at 863-6320. Confidentiality guaranteed.

Ross Irwin □

## Council finds bias in display ad refusal

OTTAWA — The Ontario Press Council has found the *Windsor Star* guilty of discrimination against gays in its adjudication of a complaint against the paper by Windsor Gay Unity (WGU).

The case arose in February when the *Star*'s top management refused to publish a small display ad submitted by WGU advertising a gay valentine's dance. (*TBP*, March/April). The group made an official complaint in early March to both the Windsor Media Council and the Ontario Press Council.

In the middle of the Windsor Media Council inquiry, the *Star* unexpectedly announced that it had reversed its policy and was now accepting gay ads in its general display advertising pages. At the request of WGU treasurer Harold Desmarais, the inquiry continued. He felt it important to have a clear ruling as to

whether or not the paper's action had been discriminatory.

The Windsor Press Council, composed mainly of local non-media people, dismissed the charge of discrimination. It held that the *Star* had merely been guilty of "an error in judgment" (*TBP*, June).

The larger and more powerful Ontario Press Council found the *Star* guilty of the charge. In their adjudication, handed down at the end of June, the Council said, in part:

"Previous Council decisions in advertising complaints have affirmed the right of a publisher to determine the acceptability for publication of any advertisement. The Council does so in this case, but it also feels there was discrimination in the *Star*'s refusal to publish a simple advertisement for a Windsor Gay Unity dance in display columns, especially when it had previously accepted similar display advertisements."

"The complaint is upheld." □



Now you see 'em; now you don't. Leaping lesbians, that is. International Women's Day on the cover of the Business and Professional Woman, the official publication of the Canadian Federation of Business and Professional Women's Clubs. Impressive? Until one takes a closer look at that cover and compares it to Frank Rooney's original photograph. BPW's March/April theme, Partners in Power, certainly doesn't mean a partnership among women. Not if they're gay, anyway. Editor Valerie Dunn can be contacted at 18-796 Carlaw Ave, Toronto (465-0633) for those wishing to thank BPW for their contribution to lesbian visibility.



## Pay Racing Commission costs, court orders bankrupt Damien

TORONTO — John Damien has been ordered by the courts to pay the costs of the Ontario Racing Commission as they relate to a suit he was forced to drop against the Ontario Human Rights Commission (OHRC) in 1976. Costs have been assessed at \$2,486.

Although it is routine procedure to assess costs against a party dropping a civil suit, this case is unusual in that the Ontario Racing Commission — who fired Damien — was not named as a defendant in the suit, but demanded to be a party to it. Damien had instituted the suit against the OHRC to force it to act on his behalf after he was fired from his job as a racing steward. As a party to the suit, the racing commission, also being sued by Damien — in this case, for wrongful dismissal, could have used the opportunity to subject Damien to a gruelling cross-examination. For that reason, and because the case would have been expensive and probably unsuccessful, it was dropped.

The costs assessment, announced in May but only recently made public by the Damien Defence Committee, came as a real blow. "We've paid the amount in full," committee chairperson John Wilson told *TBP*, "and the legal case hasn't been impaired. But it looks like they're still trying to wear us down. We didn't anticipate this and it depletes the fund, so we'll have to make it up somehow."

Wilson recently replaced Michael Lynch as chairperson of the Committee to Defend John Damien. He is the fourth person to hold that position since the case began in 1975.

Damien, who has been unable to find any work in his field since the firing, declared personal bankruptcy lately, but told *TBP* that this latest blow "hasn't weakened me at all. I'm not depressed, just mad. But it's worse for them — they're grabbing at straws. Still, they're the ones with the money, and I end up paying not only my part but theirs as well."

Individuals wishing to contribute to the Damien defence should make a cheque payable to "Defence Fund, John Damien Foundation," and send it to: Committee to Defend John Damien, Box 608, Stn K, Toronto, ON M4P 2H1. All contributions are tax deductible. □

## Union demand redefines "couple"

MONTREAL — The support workers unions of the Université du Québec, currently negotiating their new contract, intend not only to include "sexual orientation" as an illegal basis for discrimination but also to redefine the term "couple" ("conjoint" in French).

The new definition of couple "designates any person with whom the employee lives in matrimony or under a comparable regime, without any discrimination as to his or her sexual orientation."

Such a demand goes much further than Bill 88 (which included "sexual orientation" in the Quebec Charter of Human Rights and Freedoms) by recognizing the legitimacy of gay and lesbian couples. □



# Police Commission stands pat despite mounting pressure to act

TORONTO — A recalcitrant Metropolitan Board of Police Commissioners has defied explicit directions from Metropolitan Toronto Council to meet the demands of the gay community. At their June 28 public meeting, the Commission refused to amend the Police Department's weakly worded "non-discrimination on any basis" statement to specifically include race, sexual orientation and physical disability. The non-discrimination statement, known as The Declaration of Concern and Intent and issued as Standing Order 25 by Police Chief Harold Adamson, had been the Commission's only response to a list of ten gay demands first put forward April 5 (see chronology this page).

In the week before the Police Commission's public meeting, both Metro Toronto Council and Toronto City Council passed motions supporting the gay community's contention that the Declaration of Concern and Intent was inadequate and must be amended to include specific mention of sexual orientation.

The June 28 Police Commission meeting was held in a small room at Metro Police headquarters on Jarvis Street. The capacity audience of 150 angry gays was interspersed with 13 uniformed and six plainclothes police officers. For a two-and-a-half-hour period the five police commissioners silently heard presentations from both gay and community spokespersons, and saw their response to the original ten demands challenged point by point (TBP July, see chart p 12). Three new demands were added at this meeting. The first two concerned the raid on the

gay teacher's home (TBP July) and called for an independent, impartial inquiry into the circumstances surrounding the raid, and a return of an NDP Gay Caucus list seized by police during the raid. The third demand, an end to the use of a checklist which singled out "homosexuals and lesbians," has been met. A June 14 Toronto Board of Education meeting withdrew the form from material used for their course "Cop-shop" and informed the Board of Police Commissioners of their decision. A memo was later circulated within the police department instructing officers to discontinue the practice.

Other presentations to the Commission came from the Working Group on Police-Minority Relations, several City Council representatives, and Mal Connolly of the Metro Police Association. Connolly strongly criticized Standing Order 25, maintaining that it infringed upon the civil rights of police officers. Under the order, citizen complaints concerning discrimination would be dealt with internally and, in the wording of Order 25, "could have an adverse effect...on the future advancement of an officer." He went on to state that, "under Standing Order 25, files can be kept on an officer that he does not know about, does not have access to. We can't tolerate that." Connolly called for an independent review procedure for public complaints.

Almost all the presentations to the Police Commission on June 28 similarly called for an independent civilian review board to handle complaints against the police — a recommendation first made in the 1976 Morand Report, an Ontario

Royal Commission investigating police abuses.

The most dramatic presentation of the long afternoon, however, came when Alderman Allan Sparrow brought a 17-year old man forward to make a formal complaint. Andrew Robinson, a Grade 13 student at Inglenook High School, was arrested June 25 by Division 52 police officers. He had been walking down Yonge Street wearing a chain belt and a spiked collar — "punk rock stuff," as he described it. The police charged him with two counts of possessing illegal weapons — but not before they taunted Robinson with, "Are you gay?" and "Do you give blow jobs?" Robinson told the commissioners, "Needless to say, I felt harassed." The five commissioners chose not to respond in any way to the complaint from Robinson.



Alderman Allan Sparrow

At the end of the meeting, Commissioner Paul Godfrey presented two resolutions (obviously typed long before the meeting had begun) in response to the gay community demands. The first resolution said that while the Commission supported the intent of the Metro Council resolution, it was sufficient to state that "the force and its employees do not discriminate in hirings, promotions or in dealings with the public." The Board refused to include specific mention of sexual orientation. The second resolution stated that the Commission was prepared to amend its by-laws to make it clear that there were to be no unauthorized disclosures of arrests without the permission of the Chief of Police. The five-member Commission passed both watered-down resolutions unanimously. At this point most of the crowd booed loudly, and walked out, shouting that they would return, and keep on doing so, until the Police Commission responded to gay community demands.

The Police Commission meeting climaxed a month of lobbying by gay community representatives. Central to these efforts was the attempt to get Metro Toronto Council to endorse demands for police reform. At its June 19 meeting, Alderman Allan Sparrow presented a motion with a number of resolutions concerning police-minority relations, most of which had been motivated by the deteriorating relations between the police and the gay community. Sparrow prefaced his motion by saying that, "this council has shuffled away and hid for too long from coming to grips with the rights of gays. It's scandalous, the deafening, roaring silence of Metro Council."

The motion, however, faced stiff opposition from Paul Godfrey,

## Gays vs the police commission: a chronology

**December 9, 1978.** The Barracks, a gay steam bath, is raided. Twenty-three men are arrested and charged with being found in "a common bawdy house."

**December 18.** Police Sergeant Gary Donovan telephones Boards of Education to inform them teachers in their employ had been arrested at the Barracks.

**January 22, 1979.** A large public meeting of the gay community formally constitutes the Right To Privacy Committee. The Committee is mandated to conduct fundraising for the defence of all the accused in the Barracks case, to seek dropping of the charges, and to conduct political programmes around the charges.

**March 16.** The Right To Privacy Committee circulates copies of racist and anti-gay articles which have appeared in *News and Views*, the Police Association's magazine.

**April 2.** City of Toronto Council unanimously passes a resolution saying that the Police Commission should discipline and discharge officers who, after due process, have been found to bring discredit to the force by behaving in a bigoted or racist manner.

**April 5.** A brief, *Our Police Force Too*, is presented to the Metropolitan Board of Police Commissioners by a delegation of the gay community. The brief makes ten wide-ranging demands of the Police Commission.

**May 31.** The Police Commission responds to the demands in the form of a staff report making recommendations as to

how it should deal with the proposals put forward by the gay community. The Commission passes a Declaration of Concern and Intent which deals with discrimination and bigotry in only the most general way. This statement is later issued by Police Chief Adamson as Standing Order 25. The Commission defers consideration of all proposals until their next meeting on June 28.

Representatives of the gay community denounce the inadequacy of the staff report and decry the passage of the Declaration of Concern and Intent in its present form.

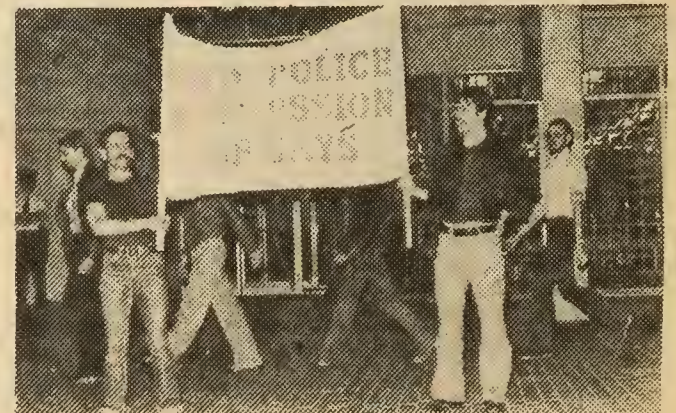
**June 6.** The gay teacher who has become active in The Right To Privacy Committee (after being charged as a found-in in the Barracks case) has his home raided by police and is charged with keeping a common bawdy house. Police seize and retain the membership list of the NDP Gay Caucus.

**June 18.** The Right To Privacy Committee hosts a press conference at which gay spokespersons call for a meeting with Roy McMurtry, in his capacity as Attorney General and Solicitor General, concerning the raid on the gay teacher's home. The gay delegation also calls for the resignation of Police Chief Adamson if he can no longer control the conduct of his officers.

**June 19.** Metro Council passes motions calling on the Police Commission to be explicit about sexual orientation in the Declaration of Concern and Intent; to implement regulations making it an offence to transmit information about sexual orientation to third parties or to initiate contact with employers to inform them of charges against their employees, except with written consent of the Police chief; and finally, that the

police return immediately all lists of persons who have been charged with no offence.

**June 25.** City of Toronto Council unanimously passes the same resolutions which Metro Council passed June 19. That night, a meeting of the Right To Privacy Committee votes to include the defence of the raided gay teacher in its mandate and angry gays leave the meeting to march in protest in front of 52 Division headquarters.



**June 28.** The Metropolitan Board of Police Commissioners refuses to add sexual orientation to their Declaration of Concern and Intent, but say they are prepared to amend their by-laws making it clear that there will be no unauthorized disclosures of arrests without permission of the Chief of Police. The Commission does not respond to any of the other eight demands of the gay community.



**“If Constable Puce is willing to make a public statement that he is homosexual, and was indeed referring to himself... then we would be satisfied.”**

Chairman of the Council. He and other conservative Council members maintained that the police were doing an excellent job, and that “in every barrel there’s a bad apple.” The City Hall council chamber was packed with 300 observers, most of them gay, and there were frequent outbursts of applause or hisses from the crowd.

After a lengthy debate, it appeared as if the Sparrow motion might fail, and it was at this point that Paul Godfrey introduced a procedural motion to simply refer the resolutions to the Police Commission with the added amendment that Metro Council reaffirm its support for the Ontario Human Rights Code. Fortunately, at this point Toronto Mayor John Sewell rose to add further amendments to the motion. Sewell’s amendments were specific and requested that Standing Order 25 be changed to detail race, sexual orientation and physical disability; that police by-laws be amended to specifically prohibit unauthorized transmission of information about persons arrested; and finally, that Metro Council “express its concern over the lists of homosexuals currently in the custody of the police which might be open to abuse, and that information relating to persons who have been charged with no offence should immediately be returned.” Sewell was convincing in his assertion that Council “must tell the Police Commission that the police must not discriminate on the basis of race, sexual orientation or physical disability. That’s the issue. That’s what the Commission must tell the cop on the block.”



Paul Godfrey

Metro Council proceeded, in a narrow 17 to 14 vote, to pass the referral to its specific amendments. Peter Maloney, gay community delegate, called the vote “incredibly significant,” and attributed the success of the vote to the presence of so many visibly angry gays in the audience. According to Maloney, “for the first time councillors from the outlying boroughs saw that the issue was not just some fancy intellectual exercise, but a gut issue strongly felt by large numbers of gay city residents.” Maloney also credited Alderman Allan Sparrow with “taking on the gay cause in a sense of advocacy that no other straight politician has done,” and “working relentlessly to convince Metro Council and the Police Commission of the absolute necessity for action.”

It is generally felt that Godfrey’s opposition to the addition of sexual orientation to Standing Order 25, both in his function as chairman of the Council and his role as member of the Police Commission (Godfrey is appointed to both positions, not elected), is a function of his close ties to the provincial Conservative Party. According to Paul Trollope, a gay community delegate to the Police Commission, “there’s no way that the Davis government wants sexual orientation to appear on any provincial body documents when they are trying to block the addition of sexual orientation to the Ontario Human Rights Code.”

Meanwhile, Right to Privacy Committee spokespersons are continuing to demand a meeting with Attorney General Roy McMurtry. “If McMurtry refuses to meet with us,” said Peter Maloney, “then we’ll have to force his hand. The laying of charges against the gay teacher seems a clear declaration of war against the gay community. If it isn’t, then McMurtry should instruct the Crown Attorney to drop the charges.”

“If McMurtry refuses to take such action,” Maloney continued, “this may be the appropriate point at which to use other tactics — such as non-violent civil disobedience. My mother taught me manners, but it’s becoming increasingly clear that a well-mannered approach doesn’t work.”

Bill Lewis □

## Coming of AGE

TORONTO — A new organization called the Association of Gay Electors (AGE) has been formed to monitor the performance of politicians at all three levels of government in the Metro Toronto area.

A group of 15 people, representing members of the three major parties as well as non-aligned individuals, hammered out a constitution at the founding meeting July 19. A major aim of the organization is to encourage greater involvement in politics by Metro lesbians and gay men and to provide a basis for the eventual promotion of a gay candidate with tri-partisan support in municipal elections.

Founders of AGE stress the non-partisan nature of the organization’s activities, which will consist largely of monitoring and dissemination of information. A Fairness Committee, composed of members of the three parties, will be required to approve all literature assessing the performance of politicians.

“Mayor John Sewell and Alderman Allan Sparrow have shown us that we belong in the mainstream of municipal politics,” said organizer Peter Maloney, explaining why the group was formed. “AGE will provide an important means of drawing gay people into that mainstream.”

A public meeting to approve the constitution, seek new members and elect officers will be held August 9 at 519 Church Street. □

## Growing

Two new lesbian radio programmes are being carried on Canadian airwaves. *The Lesbian Show* is broadcast every Thursday evening at 7:30 on Co-op Radio, 102.7 FM in Vancouver. *Leaping Lesbians* is also aired Thursday evenings in the Kitchener-Waterloo-Guelph area. The show runs from 6 to 8 pm and is carried on CKMF 94.5 MHz, 105.7 MHz cable.

A gay caucus of the Canadian Library Association was formed June 15 at the CLA’s annual conference in Ottawa. For further information contact: Tom Edge, 10610-127 St, Edmonton, AB T5N 1W1; or Tom Fleming, 1604-5264 Morris St, Halifax, NS B3J 1B5.

Initial steps have been taken to establish a community centre in Vancouver along the lines of the Saskatoon Gay Community Centre, which operates with a formula for 50% lesbian control. An organizing meeting will take place August 22 at the Britannia Centre. For further information write c/o 1-924 Nicola St, Vancouver, BC V6G 2C6.

An appeal has been made to the Ontario gay community to form a coalition to respond to the Ontario government’s attempts to amend the Human Rights Code without including “sexual orientation.” A meeting is scheduled for Saturday, August 4 and Sunday, August 5; 1 pm and 10 am respectively at 519 Church St. Information: MCC, 29 Granby St, Toronto (416) 363-9799.

*Boonies: A Voice for Rural Gays*, is free for the asking, and can be obtained from Boonies, RR 1, Paradise, Anna Co. NS.

The Winnipeg Council on Homosexuality and Religion became the first Manitoba gay organization to achieve

federal charitable status. Donations are now tax deductible. The group may be reached at Box 1912, Winnipeg, MB R3C 3R2, (204) 772-8215.

## Self-defence group to organize patrols

TORONTO — The Gay Liberation Union (GLU) is conducting self-defence classes in response to the growing incidence of violence against gay people. The eight-week course has attracted about twenty-five people to weekly, three-hour sessions designed to teach basic self-defence skills and bolster the self-confidence of the participants.

GLU initiated the classes following a June public meeting which approved the establishment of self-defence patrols for the city’s principal danger areas — the downtown core, and the parks.

The self-defence course was established because such patrols require people schooled in self-defence techniques in order to be effective. “We’re going to discourage the random violence from gangs that has plagued downtown and the popular cruising parks,” GLU’s Don Barlow told *TBP*. “Highly visible groups of gay people will be around ready to defend the victims of such attacks.”

Two instructors have been hired to lead the group. Both women, they have experience teaching women’s self-defence and anti-rape courses.

The classes are open, and people interested in joining are encouraged to come and observe a class before making a decision. Information on the course, including the time and place of its meetings, can be obtained by calling 923-GAYS.

Ross Irwin □

## Police reverse decision, charge Puce for anti-gay slur

TORONTO — Superior officers within the Metro Toronto Police Dept reversed a July 12 decision by the police-controlled Citizen Complaint Bureau (CCB) and, as a result, Constable John Puce of 52 Division will be prosecuted for making homophobic remarks to patrons of a Toronto gay bar. The prosecution, which will take place before an internal police tribunal, could result in a reprimand or dismissal for the officer.

The decision to overrule the Citizen Complaint Bureau, which had originally decided not to prosecute Puce, is seen as a reaction to pressures from the Right To Privacy Committee and civic politicians trying to end harassment of the Toronto gay community.

The charge arises from a May 16 incident at a downtown gay bar, Dudes, when two patrons were subject to body searches. Asked why the police were there, Puce is alleged to have replied “I like your bar. I’m a queer, I’m a faggot.” Both officers who conducted the search have denied making the statement.

On July 11, David Payne, one of the owners of Dudes, and Peter Maloney

of the Right to Privacy Committee, were asked to meet with Staff-Sergeant Chisholm of the Citizen Complaint Bureau. Chisholm told them that the Bureau had decided Puce would not be prosecuted because of the identification problem, and because of an opinion from the Metro Toronto Legal Dept that, since the officer had made the remarks about himself, he had not defamed a member of the public. The opinion estimated only a 10% chance of successful prosecution. Said Maloney, “Does that mean that if a white cop goes into a Black bar and says ‘I’m a coon, I’m a nigger’ he’s not being rude to the public? If Constable Puce is willing to make a public statement that he is a homosexual, and was indeed referring to himself when he made those statements, then we would be satisfied.”

The next day, after Toronto *Globe and Mail* reporter Jim Jefferson had investigated the CCB refusal, Maloney received a telephone call from Chisholm who said he had been overruled by his superiors and that Constable Puce would be charged with being uncivil to a member of the public, an offence under the Police Act. □



# Quebec rights commission report documents discrimination cases

MONTREAL — A total of 18 cases of discrimination on the basis of sexual orientation were processed by the Quebec Commission des droits de la personne (CDP — Human Rights Commission) in 1978, according to the Commission's 3rd Annual Report.

The 112-page document, presented to the National Assembly in late June by CDP president René Hurtubise, covered the first 12 months following the sexual orientation amendment to the Charter of Human Rights and Freedoms. On December 19, 1977 "sexual orientation" was added to article 10 of the Charter, prohibiting discrimination on the ground of sexual orientation in employment, access to public service and housing.

A pie-chart in the 1978 Annual Report demonstrates that 3% of the complaints in the area of employment were filed on the basis of sexual orientation. "Eleven cases of discrimination were investigated," the report explains. "Among them were: a resigning hospital employee obtained \$10,000 in compensation — covering the balance of his employment contract — and a letter of

reference written in his favour. As well, two woman teachers fired on this ground received respectively a \$4,000 and \$3,000 indemnity."

In terms of access to public services, sexual orientation is included in the "others" category of the 5% of recorded complaints. Of these nine, files were opened alleging discrimination by newspapers in editorial content and advertising policy.

Only 3% (five cases) of the complaints investigated in the area of discrimination in housing were on the ground of sexual orientation.

Although the report demonstrates that only a relative handful of complaints have been laid and processed on the basis of sexual orientation, gay activist Ron Dayman explained that "this represents only the first year of the sexual orientation amendment, which is still not that well known."

"The Commission and the gay movement will have to continue to publicize the amendment in order to extend the protection of the Human Rights Charter to all Québécois gays and lesbians."

Stuart Russell □



**Boob meets tube:** This is the way the Toronto Sun is promoting its regular columnists these days. Whatever Claire Hoy's got — variations come to mind — he may be losing it, if his latest venture in TV hosting is any indication. His first appearance on Roger's Cable's new talk show, Speakeasy, discussing (guess what!) homosexuality, attracted few callers and less interest.

## It was only a joke, says rights inquiry

MONTREAL — Claude Ryan's declaration that one of the reasons for his marriage was that he did not want to "pass for a damn homosexual" was simply a joke. This is the conclusion of an inquiry undertaken by the Quebec Human Rights Commission in response to a complaint filed last November against the Quebec Liberal Leader for his comments in the monthly *L'Actualité*, Quebec's counterpart of *Maclean's*.

According to Bertrand Roy, a lawyer for the Commission's Inquiry Service, the Ryan File is closed following "satisfactory explanations" received from Ryan's attorney. In a recent letter to the Association pour les droits de la communauté gaie du Québec (ADGQ), Roy said that the statement was a joke since, according to Ryan, a man marries for reasons other than the worry of what people say behind your back.

Stuart Russell □

## Daily refused ad, but gives in to GUN

NIAGARA FALLS, ON — A local man, Tim Veysey, has persuaded an area daily newspaper, the *Welland Tribune*, to print an ad announcing an organisational meeting for a new group, Gay Unity Niagara (GUN). The paper refused the ad when it was first submitted in early June. The *Port Colborne News*, a weekly, also refused to print the ad, and has not been approached again. Eight other area dailies and weeklies printed the ad without comment.

The original ad read "Gay Youth Niagara — can we help?" The ad was changed to "Gay Unity Niagara — organisational meeting" in order to broaden the base of appeal. The *Welland Tribune* admitted the word "Youth" was part of the problem with the original ad. Said Veysey, "I had a heated discussion with the managing editor of the *Welland Tribune* about corporate citizenship and public service. After that discussion he said they would be willing to reconsider the ad. We haven't bothered with the *Port Colborne News* since people there receive the *Tribune* on a daily basis anyway." The ad was printed in the July 13 edition of the *Tribune*.

GUN has received over 200 phone calls in response to the ad. The organizational meeting will take place on the first weekend in August. □

## Quebec meet slated

MONTREAL — The Third National Congress of Lesbians and Gays in Quebec will be held this year on Thanksgiving weekend (October 6-8) in Montreal.

This largely francophone congress is the first to be sponsored by the Regroupement National des lesbiennes et Gais du Québec (RNLGQ). Further information may be obtained by writing: RNLGQ, CP 1104, Succ Place d'Armes, Montréal, Québec H2Y 3J6. □

# BarNone

by Paul Trollope

## Street corner decoys

*As the struggle between gay people and our opponents progresses, more and more we find ourselves face-to-face with The Law. It is not basic either to our oppression or to our liberation. But it is an instrument which has the power both to harm us and to protect us. For that reason, we must understand it.*

*This column will examine the law, as it touches us, in all its aspects. While it cannot take the place of advice from gay-positive and knowledgeable legal workers, we hope it will provide a starting point for the demystification of the law. Contributions will be made by a variety of people, coordinated by articulated law student Paul Trollope.*

Metro Toronto police are using a new twist in their campaign to harass prostitutes and their customers: the policeman poses as the customer and approaches a gay man to offer money for sex. If the gay man accepts, he is arrested.

For several years, police and the courts have been at war over the issue of arresting prostitutes. The police seem to believe that regardless of what the law says, they know better, and they believe that prostitutes should be arrested.

Prosecution of women soliciting for the purpose of prostitution was hindered by a recent Supreme Court of Canada decision stating that "soliciting" must involve persistent, annoying bothering by someone before a criminal offence is committed. Merely offering to have sex with someone for money was insufficient for arrest, the court ruled.

The police's next step was to send out policewomen as decoys. They would loiter on street corners and outside telephone booths, waiting for male customers to approach and proposition them. The policewoman would say no, but would smile, move on a few steps, look at the man, and then stop again. An inference would be drawn that the woman was available, but perhaps on different terms. When the man followed to ask a second or third time, he would be arrested. In court the men's lawyers claimed that only the person receiving the money could be guilty of soliciting, not the customer.

The British Columbia Court of Appeal eventually agreed, but the Ontario Court of Appeal, in a strangely reasoned and moralistic decision released in July 1978, stated that since both parties to the transaction were engaging in the "wanton gratification of their sexual urges," they were both engaging in prostitution. Therefore, the Court said, the customer could be just as guilty of "soliciting" as the prostitute.

The issue may eventually be resolved by the Supreme Court of Canada, but in the meantime the police in Toronto have taken the Ontario court decision as a licence to prosecute all men inquiring on the street of another person about sex. However, because the police cannot get a soliciting conviction unless there has been annoying or disturbing behaviour, they decided instead to use the charge of causing a disturbance.

They have been frustrated in their attempts to use this charge by the recent ruling of Provincial Court Judge Hugh

Zimmerman, who found that no disturbance of the peace has occurred in the typical police entrapment situation involving a policewoman posing as a customer. No one could have been disturbed except the policewoman, Zimmerman said, because no one else was present. The customer could not have been disturbed as he was the one doing the soliciting. And since the police had set up the entrapment, supposedly as part of their job, the policewoman could not come to court pretending to be a "disturbed" member of the public.

Zimmerman therefore dismissed charges in which the police had attempted to use the Criminal Code section prohibiting "causing a disturbance" against customers of female prostitutes. Zimmerman is the judge who dismissed charges of "loitering" laid against two members of Gay Youth Toronto as a result of police harassment on Yonge Street.

Apparently the latest of the police entrapment techniques, used in various areas of downtown Toronto, is for a young plainclothes policeman who could be mistaken for a closeted gay person to approach another apparently gay person. After friendly conversation, the policeman hints that he is willing to pay money for sex. If the other man agrees, he is immediately arrested.

Since the police have been fighting for months to get the customer in a prostitution transaction convicted of a criminal offence, it seems that when the police pose as customers and solicit men on the street it is the *police officers* who should be charged with soliciting and convicted. Apparently this solution to the "problem" has not yet occurred to Toronto's finest.

The Canadian Lesbian and Gay Rights Coalition demands as part of its programme the repeal of the section of the Criminal Code prohibiting soliciting for the purpose of prostitution.

The Coalition's position is that this section of the Code exists solely for the purpose of police harassment of gay people and others whom the police don't like, and that it has no place in the criminal law and serves no useful purpose.

Even if it is conceded that public solicitation for sexual purposes offends some people, that is not a good reason for *criminalizing* this behaviour, forever branding those unfortunate enough to be caught soliciting with the stigma of a lifelong criminal record.

A postscript to the wise: when the police are unable to find an offence with which to charge gay male hustlers on Grenville and Grosvenor Streets in downtown Toronto, they have taken to charging the men with jaywalking if they can catch them crossing the street against a pedestrian traffic signal. Such prosecutions are absolutely unknown in Toronto except in these circumstances. □

*Readers with expertise or interest are encouraged to contribute suggestions, ideas and articles. If you have legal questions which could be answered in the column, send them in. Mark your letter "Bar None," c/o TBP, Box 7289, Station A, Toronto, ON M5W 1X9.*



# BetweenTheLines

by Ken Popert

## The name of the game

Queerbashers are cowards. They attack only when they are sure there will be no consequences. That is why they attack in bands. At night. In lonely spots.

It's the same with those who discriminate, the bigots who take away our jobs, our homes, our children. They plan and execute their cruelty, confident that they have nothing to fear, that there will be no consequences.

That is one reason why we have been fighting for changes in human rights legislation: to turn the force of the state against bigots and create consequences which will deflate their confidence while augmenting our own.

In the struggle against bigotry (and the closet), "consequences" is the name of the game.

If the actions of the Tory government of Ontario and the NDP government of Saskatchewan can be taken as a guide, the Canadian state has no intention of furnishing the consequences which would deter discrimination against gay

bigotry is a haphazard device. Picket lines require a legion of dedicated (and unemployed?) picketers. And the media don't find injustice newsworthy when its victims are gay. Just ask John Damien.

So the threat of publicity is not enough; for our human rights commission to act effectively, bigots must *fear* its pointing finger.

During January when an offensive sign condemning Mayor Sewell for supporting gays hung in the window at Austin furniture in Toronto, I wondered whether the store would be vandalized by angry gays. It wasn't, and I can only conclude that we don't yet consider our anger sufficient warrant to use force against those who would injure us.

But there are straws in the wind. In Toronto, the Gay Liberation Union is attempting to organize self defence patrols to maintain peace and security in areas frequented by gays. Whether the organizers recognize it or not, the implicit premise of such a plan is that the threat of violence will deter violence: queerbashers will finally meet consequences.

Having started by drawing a parallel between the queerbasher and the discriminating bigot, it is difficult to see why the threat of violence should be extended to one and not the other. A possible objection is that, in the case of alleged assault, the nature of the offence is generally not in question, whereas, in the case of alleged discrimination, the quality of the act must be weighed.

That is the job of our human rights commission: to evaluate actions carefully and render judgment calmly. But some may feel that, in carrying out its dispassionate duty, it issues a mandate for anger, a warrant for action. If offenders, having been found guilty of discrimination, should discover that their property has been damaged by someone, in the middle of the night — yes, the law would have been broken, but would anyone claim to see injustice there?

Now, some will say that gay people who vandalize the property of a proven bigot are taking the law into their own hands. My answer is: of course — but what do you think of the hands the law is in *now*?

The Law is really just the law. It is neither an act of God nor, like the weather, some impersonal force of nature. It is a set of rules, devised by a handful of human beings (legislators) who are paid by the wealthy and the powerful (or did you think those ex-ministers who become executives of multinational corporations just have a knack with job applications?). The rules are enforced by a coalition of thugs (police) and bureaucrats (judges) by means of violence (what happens if you resist arrest or imprisonment?).

In our society, laws are enacted in the service of special interests and enforced without regard to justice or equality. As prominent victims of this twisted system, we are inevitably tempted to consider ending the monopoly of the state (legislatures, courts, police) on the use of violence to regulate human behaviour.

The justice of our cause alone will never guarantee our rights. In this country, might makes rights. □

Congratulations  
**MAYOR SEWAGE!**

The sign was offensive, but not enough — at least this time — to cause it to be forceably removed.

men and women. Human rights commissions are not going to be authorized to investigate and punish it.

So, maybe it's time we started to think about setting up our own human rights commissions. Of course, it sounds strange. We conceive of human rights commissions as state agencies. But why not turn the tables on those silly conservatives who agitate to have Crown corporations sold to "the private sector" (ie, them and their friends) by making (gay) human rights our own collective private enterprise?

Our provincial coalitions are our legislatures. Why shouldn't the Coalition for Gay Rights in Ontario, for example, vote in its own human rights code? Once such codes are adopted, each provincial coalition can appoint local human rights commissions to hear accusations and defenses, and to make findings.

But how would a gay people's human rights commission deliver the essential: consequences of sufficient gravity to punish and deter?

The usual resort of those who find that the law furnishes no redress of their grievance is to make the offence known to the public. In practice, this means picketing the offender and alerting the news media.

Still, publicity as a consequence of

## sinister wisdom

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## Stonewall celebrated world-wide

Late in June, hundreds of thousands of lesbians and gay men around the world celebrated the tenth anniversary of the Stonewall rebellion with gay pride week activities. June 28 was declared International Gay Solidarity Day by the International Gay Association and, for the first time, major annual celebrations were well co-ordinated throughout Europe, North America and Australia.

In New York City, more than 100,000 people marched June 24, the culmination of that city's week-long celebration. The parade, the largest lesbian and gay pride march in the city's history, was led by a group of 13 people arrested in the original Stonewall riots. They carried a banner proclaiming "A Decade of Lesbian and Gay Pride."

Following the march at a huge rally in Central Park, the Christopher Street Liberation Day Committee was presented with a plaque making the Stonewall Inn an "official landmark of New York." The plaque, which will be erected at the bar's former site at 53 Christopher Street, reads: "Commemorating the site where gay people launched their fight for civil rights and freedom."

In San Francisco 200,000 women and men braved cold and foggy weather to participate in the 8th annual Gay Freedom Day Parade, which chose as its theme "Our Time Has Come." Attendance, however, was still down from the record 350,000 people who joined in the celebration two years ago.

The march ended in a rally in front of city hall where, a month earlier, thousands of gays had rioted in protest against the lenient verdict given to Dan White, assassin of gay City Supervisor Harvey Milk and Mayor George Moscone.

Milk's replacement, Supervisor Harry Britt, addressed the crowd and quoted Milk's speech at last year's demonstration: "History belongs to the people who see injustice and do something about it."

In London, England, more than ten thousand lesbians and gay men from across the British Isles marched to celebrate the 10th anniversary of Stonewall. It was the largest gay demonstration in British history.

"It was the biggest thing that's happened in Europe," said Harry Coen of *Gay News*, speaking of the week's activities. "It was a tremendous boost for everyone and generated a lot of energy."

The celebration included concerts, the production of several plays including *Dear Love of Comrades* by the Gay Sweatshop theatre, film festivals, photography exhibitions, a lesbian puppet show, lectures, and a large picnic in Hyde Park. There was a greater lesbian presence than ever before and a lesbian band participated in the Saturday march.

The usually sympathetic *London Guardian* gave the march no coverage but news editor Peter Cole devoted his regular column to a discussion of how boring gay pride has become. The article which called gays "ferrets" and referred to attacks on children, was flippant and cynical in tone.

The piece so outraged the gay community that 60 people occupied the paper's main newsroom July 3. The group refused to leave until *Guardian* editors agreed to print a reply, equal in



Gays confront editors in *Guardian* newsroom occupation

space and headlining to the original. The reply was printed a week later along with other letters criticizing the "ferrets" article.

In Sydney, Australia, five hundred people marched to cap off a week's festivities organized by the Sydney Gay Solidarity group. The date also marked the first anniversary of the arrests of over 100 people at last year's gay mardi gras celebration. More than two thousand attended a late night festival, Australia's largest gay gathering so far.

In Jamaica, The Gay Freedom Movement issued a special International Gay Pride Week edition of *The Jamaica Gaily News* and sent news releases to all major media. Panel discussions, a film show and a community picnic highlighted the week's activities in that country.

Said Ed Murphy, floor manager of the Stonewall Inn where gays battled police ten years ago; "If I knew that Stonewall would have done all this, we would have fought back 20 years ago. □

## Feinstein dumps Police Chief Gain

SAN FRANCISCO — Bowing to pressure from the city's Police Officers' Association, Mayor Dianne Feinstein has announced the dismissal of Police Chief Charles Gain. Gain, credited with attempting to restrain police during the recent gay riot, will be replaced as of January, 1980.

The firing has enraged San Francisco's large gay community, which generally supports the liberal police chief. "If Gain goes, so do you, Dianne," challenged lesbian satirist Robin Tyler while addressing a crowd of 200,000 at the June 24 Gay Freedom Day March.

The Police Union claims that Gain prevented them from quelling the riot at City Hall May 21, when 5,000 gays protested the Dan White verdict. White had been given a lenient sentence for killing Mayor George Moscone and gay supervisor Harvey Milk. Gain maintains that "blood would have flowed" if he had allowed the police to move into the angry crowd before reinforcements arrived.

When the Police Officers' Association voted overwhelmingly to express their lack of confidence in Gain, Feinstein at first issued a statement declaring her "complete confidence" in him. The mayor's support began to waver, however, under pressure from conservatives, and recently she announced her decision to replace Gain.

Apparently, however, Feinstein had tried even earlier to have the Police

facing charges and many others have filed civil suits against San Francisco police officers.

Meanwhile, the ITT Continental Baking Company, makers of Twinkies, have issued a statement denying that their junk food product was responsible for Dan White's behavior. Defence attorneys claimed that eating too many Twinkies had contributed to Dan White's "temporary insanity" at the time he assassinated Moscone and Milk. □

## Priest busted for proposition

PHILADELPHIA — Reverend Leo McKenzie, Communications Director of the Archdiocese of Philadelphia, was arrested in New Orleans June 9 for propositioning a male plainclothes officer.

McKenzie was well known by Philadelphia gay activists because of his outspoken opposition to gay rights while acting in his official capacity as representative of the city's Catholic Archdiocese. The priest debated Leonard Matlovich on local television and helped defeat the proposed city gay rights bill in 1975.

The Philadelphia Lesbian and Gay Task Force condemned McKenzie's arrest, however, and went on to attack Cardinal John Krol, McKenzie's boss, for the church policy of victimization and oppression of thousands of gays "whose only sin is their desire to love freely."

"The experience of Leo McKenzie portrays in stark relief the pain, inhumanity and self-betrayal that is the lot of many homosexuals, not because of their homosexuality but because of the failure of the heterosexual majority to come to terms with its own fear and paranoia," said David Fair, spokesperson for the Task Force. □

## Demo spurs mayor to end police raids

CHICAGO — More than 2000 lesbians and gay men marched through downtown Chicago June 5 to protest increasing police harassment.

On the pretext of checking the age of patrons, Chicago police have been entering gay bars and "interviewing" those inside. The raids climaxed in the week of May 12 when three clubs were raided. At Carol's Speakeasy over 500 people were forced into the street where they were verbally and physically attacked by police.

At a gay community assembly held May 21, 500 people voted to hold the protest march. The following day gay leaders met with police and city officials to demand that the raids stop. As a result of the meeting, a civilian organization, the Office of Professional Standards, will conduct an investigation of police actions in the raids.

Responding to pressure from the community, Mayor Jane Byrne admitted that there had been harassment of gays and declared that she will correct "police improprieties" in the city. □





photo: Marie Ueda

## Journalist acquitted of "inciting" abortion

LISBON — Portuguese journalist Maria Antonia Palla was acquitted June 12 of charges of offending public modesty and inciting the crime of abortion. The charges arose from Palla's part in the production of a television film, *Abortion Is Not A Crime*, shown in 1976. Since charges were laid, Palla has received strong support from feminists and women's liberation groups across Europe.

Abortion is presently a crime in Portugal, punishable by between two and eight years imprisonment under an 1854 law. The law will be challenged more directly this month as two women go on trial for "procuring and performing an abortion." It will be the first such trial since Portugal's 1974 revolution. At that time several women imprisoned by the old regime on abortion charges were freed by the revolutionary government. □

## Transvestite death sparks Basque riot

RENTERIA, SPAIN — The shooting of a transvestite by an off-duty cop in this small Basque community touched off a major riot between demonstrators and police. As the Renteria Town Council held an emergency meeting after the death of transvestite Vicente Badillo Santamaria, protesters battled national police, who fired smoke bombs and rubber bullets into the town hall.

The next day, all factories, offices and shops closed in a general strike called to support the town government's long-standing demand that all Spanish

national police forces be withdrawn. The Council supports the Basque separatist movement which is seeking independence from Spain.

Several days after Santamaria's death, the Euzadi (Basque) Gay Liberation Front organized a protest in the nearby city of San Sebastian. The 1000 demonstrators, half of whom were non-gay, demanded an end to Spanish anti-gay laws in addition to the withdrawal of state police from the area. The protest ended with the singing of the Basque national anthem. □

## White House meets third world gays

WASHINGTON, DC — Twelve third world lesbians and gay men have met with presidential aides at the White House. At the June 5 meeting, the delegation discussed problems shared by black, Hispanic and Asian gay people. Topics discussed with the White House officials included affirmative action, discrimination by US immigration and citizenship policies and cuts in social programmes that have affected third world Americans more than the general population.

The delegates urged that President Carter make a public statement supporting the gay rights bill presently before Congress and issue an executive order banning discrimination on the basis of sexual orientation at all levels of the executive branch of government.

It is only the second time that a gay delegation has been officially received at the White House. The first occurred in 1977 when a National Gay Task Force delegation met with former Carter aide Midge Constanza. □

## US immigration laws under attack

SAN FRANCISCO — An attempt by the United States Immigration and Naturalization Service (INS) to block the entry of British photographer Carl Hill to the US has led to a series of challenges to anti-gay US immigration laws.

On June 13, Hill arrived in San Francisco with his lover Michael Mason, news editor for the British paper *Gay News*. The pair had come to the US to cover the San Francisco Gay Freedom Day celebrations.

Although Mason passed immigration without incident, an immigration officer noticed that Hill was wearing a gay pride button. The photographer was asked if he was a homosexual and when he affirmed it he was held for four hours of questioning. Hill was told to appear before a tribunal the next day for determination of his "mental status."

According to Sections 212 A4 of the US Immigration Act, persons with "psychopathic personalities" are to be barred from the US. A 1967 Supreme Court decision ruled that gay people are included in this category and are therefore "inadmissible aliens."

The attempt to bar Hill was greeted with outrage on both sides of the Atlantic. British groups flooded the American Embassy with letters of protest. In the US, Gay Rights Advocates, a non-profit law firm took up the case and succeeded in obtaining a temporary restraining order forbidding the Public Health Service from going ahead with the psychiatric examination.

It is hoped that a permanent injunction barring the psychiatric examination could cripple the INS policy restricting gays, although it would not change the law under which gay people can be denied entry to the US.

The case has moved several US Congressmen and Senators to begin to draw up legislation to change the INS regulations. The National Gay Task Force has been trying unsuccessfully for years to have the INS regulations brought into line with the policy of the Public Health Service accepting the American Psychiatric Association's ruling that homosexuality is not a mental disorder. □

## Iranian executions draw Danish protests

COPENHAGEN — Danish gays organized a twenty-four hour sit-down demonstration and hunger strike in front of the Iranian Embassy in this city

to protest executions of two gay men in Tehran.

A hundred and fifty protesters took part in the May 31 protest and organizers met with the Iranian Chargé d'Affairs, Mr Farhang, for half an hour.

According to Henning Jorgensen of the National Union of Gay Men and Lesbians, the embassy official maintained that gays in Iran were not being persecuted. Farhang accused the western press of "unfriendly bias" in its reporting of events taking place in his country. He told gay representatives that those executed had been convicted of rape or violence but he could offer no further details on the executions.

Danish gays have demanded that their government refuse to receive a new Iranian ambassador until the situation is clarified. They also asked that any Iranian gays wishing to leave their country be granted political asylum in Denmark. □

## Civil liberties group investigates police

NORTHAMPTON — Police in this English city are being investigated by the National Council for Civil Liberties because of a campaign of harassment against gays.

The police have used the murder of a fifteen-year-old man, which occurred near a gay cruising area, as an excuse to conduct extensive investigations of local gays.

The police have been interrogating and compiling lists of both gay men and lesbians in the area. Several men have had their homosexuality revealed to parents and employers, and others have been asked to detail their sexual habits under threat from police officers. At least one man faces charges arising from statements made under such conditions.

Pressure from gay organizations resulted in the Civil Liberties Council investigation. Maureen Colquhoun, an open lesbian and former MP for Northampton, has complained to the Home Secretary and the Parliamentary Labour Party's civil liberties group. □

### International News Credits:

*Gay News* (London), Richard Globe (Denmark), David Fagan, Gay Solidarity Group (Australia), *Gay Community News* (Boston), *Montrose Star* (Houston), *The Torch/La Antorcha* (New York), *The Advocate* (San Mateo), *The Sentinel* (San Francisco), *Bay Area Reporter* (San Francisco).

## Thorpe acquitted of charges

LONDON — In what has been called the trial of the century former British Liberal Party leader Jeremy Thorpe has been acquitted of conspiring to murder Norman Scott.

Scott claimed to have had a love affair with Thorpe in 1965 and charged that the politician had attempted to have him killed in order to avoid a scandal. The prosecution described Thorpe's story as "a tragedy of truly Greek or Shakespearean proportions. It was the slow but inevitable destruction of a man by the stamp of one defect, his homosexuality."

Thorpe himself claimed innocence but elected not to take the stand and could therefore not be questioned on his relationship with Scott.

In his summation to the jury Judge

Sir Joseph Cantley called Scott "a sponger, a whiner and a parasite." Cantley also denounced prosecution witness Peter Bessell, a former friend of Thorpe who testified against him, for signing a contract with a London newspaper for rights to his story. Bessell was to receive double his money from the newspaper if testimony resulted in conviction.

As the trial drew to a close, gay activists picketed the courtroom, protesting the negative image of homosexuality put forward by the prosecution, the defence and the press. "Homosexuality is not a defect," said the placards of protesters proclaiming that they were proud to be gay. □





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# Everywoman

by Irene Warner

## The first dance

It wasn't that I didn't know who put what where in physical love between women. I had been involved with a woman for a year of decreasing passion; she had been my "lesbian" neighbour, a friend and lover over afternoons of wine and talk. But we had now become Joan Didion's wounded sparrows nuzzling against each other for warmth. No one in my "real" life knew about this relationship or its end, nor had I done any more than read about Toronto's lesbian community.

So, it was all there — but all in the closet — when I put on my Birkenstock boots, jeans, and leather jacket and went to an "All Women's Celebration" closing International Women's Day in Toronto this past March.

With Sixties chants still in my head, I floated home from the march, collected my daughter at my neighbour Susan's. She said "I would have marched too, but I thought there'd be only lesbians there."

"Oh, no" I replied.

The last time I had marched had been to integrate the Binghamton, New York, Howard Johnson's in 1963. I didn't know about lesbians then, though I was obsessed with Virginia Woolf.

I delivered my child to her father for the weekend and proceeded to celebrate women. And, incidentally, to confirm for myself whether I was really gay, straight, or bisexual. Dressed in what I thought to be appropriate costume, I proceeded to the "celebration" being held in an Annex church where, five years before, I had taken yoga.

I arrived promptly at the advertised time of 8. It was obviously not the right time to arrive. Undaunted, I paid my admission, refused to buy a liquor ticket (I was dieting) and, with some trepidation, entered a large room scattered with tables, candles, a sound system, and three women talking enthusiastically with each other. Not unlike my experience of such heterosexual things: it was not going to be a celebration, it was going to be a disaster.

I sat at a table near a long-haired girl reading Wilhelm Reich. A somewhat masochistic thing to do at a lesbian celebration I thought. My politics had advanced since my passion for Reich, I sneered quietly to myself. I had concluded that Reich was a victim of the patriarchy, had unresolved homosexual feelings toward Freud, and had spent his declining years as an American imperialist and Cosmic warrior. This was hardly the stuff of radical feminism.

My first stereotype had been broken.

I looked to my left and saw a blue-denimed figure in shaded glasses and a cap. I imagined her in my bed. I imagined her in my kitchen. I bought a liquor ticket and returned to my table clutching a beer.

Women were entering wearing "Women's Self-Help Collective" T-shirts. I was envious. The parade marshalls entered (I'd known they were gay all along). I was envious. And absolutely no one looked my way.

And then, fantasy of fantasies, I heard a voice asking "May I join you?" I turned and saw a version of myself. "Were you at the parade? It was great.

This doesn't look like a celebration, it looks like a dance. This is a lesbian dance! I've never done this before. My boyfriend thinks I'm crazy to be a feminist, if he knew about this..."

The only straight woman at a lesbian dance had found me.

At this moment, the blue-denimed figure at the next table got up and joined us. "I don't like sitting alone" she said. "Were you at the parade?"

And we were off. I was a teacher. They were a student and a medical researcher. We all loved Emma Goldman, Anne Hébert, and Marie-Claire Blais. We were all probably bisexual though the blue-denimed person knew that she wanted to spend her life with a woman. The red-haired medical researcher questioned the difference between male/female female/female relationships. In horror, I found myself explaining that

"I delivered my child to her father for the weekend and proceeded to celebrate women."

the dynamic in my woman/woman relationship had been power and need.

We danced together, the three of us, to lesbian music, which sounded like ordinary music to me. We checked out the vegetarian buffet. We talked to a women's Self-Help t-shirted person. I resolved to give up therapy and help myself.

We talked.

I knew I wasn't going to meet any of the tall, thin, androgynous, political-looking women I lusted for. It didn't seem to work like that for women, or perhaps I hadn't learned this set of rules.

I wondered how these women become sexual with each other.

Sometimes I felt it was a grade seven dance before the boys came.

Sometimes I thought the boys had come.

We talked.

Marlene (for they had names) said she'd joined me because I looked non-threatening. I was pleased, though I'd thought I wanted to be desirable and sexual — powerful.

I said "I don't feel uncomfortable here. I'm not sure if I belong here, but I don't feel threatened either."

I smoked dope in the men's washroom, as there were no men. I felt pangs of lust when I saw women necking in the dark, extinguished candles and plates of ratatouille hastily pushed aside. Public heterosexual lust also affects me this way after four beers, but not as keenly.

I asked an androgynous woman to dance. She accepted. We danced. She returned to her table, I to mine.

I didn't feel threatened.

I talked.

I met two women I'll never see again.

I had fun.

I went home alone.

I did not feel diminished. ☐



# JONATHAN KATZ

# WHY GAY HISTORY?

It was only ten years ago that Stonewall made gay people suddenly visible. As we strive to understand the world that confronts us now, the author of the landmark work, **Gay American History**, shares with us his notes on the importance of recovering our collective past.

**T**his is an exciting moment in the process of recovering lesbian and gay history. Discoveries already made indicate the existence of a vast, unmap-ped — and still largely invisible — con-tinent of same-sex intimacy. Co-existing uneasily with the heterosexual universe, it is a “homosexual” world whose impli-cations are only beginning to be explor-ed. We are still at the earliest stages of the recovery process and we realize that much of our work will in the future inev-itably appear embryonic, inelegant, in-complete. But that realization is com-pensated for by the importance of what we’re managing to uncover.

What is this importance? I’d like to offer a few suggestions that have grown out of thoughts I’ve had about my own work and others’ work over the past few years.

What we have been thought of through-out history has depended on who held the power to categorize us. For a long time, theologians hyped their concept of homosexuals as sinners. Politicians later institutionalized their concept of homosexuals as criminals. In the last 100 years, a rising class of medical entrepre-neurs propagated a concept of homosex-uals which isolated us from any larger historical context, reducing us to psy-chosexual freaks. Often even bad novels presented homosexuals with a fuller,

more rounded humanity than did psy-chiatrists’ case histories. Novelists at least had to present some semblance of convincing human beings, with a parti-cular kind of work, in a specific social setting.

Only quite recently have organized homosexuals begun to challenge the power of professionals to define us. We have just begun to understand the nec-essity of rejecting the old medical, reli-gious, and legal concepts of homosex-uality. We have just begun to reconcep-tualize ourselves.

Only recently have lesbians and gay men begun to think of ourselves in time, as a long-oppressed and resistant social group. This new consciousness of our-selves arises from our recent political or-ganization and activity. The shift in self-conception from freak to oppressed re-sistant has been, for many of us, one of the most profound experiences of the years since the 1969 Stonewall Uprising. We, who just ten years ago felt ourselves to be not-quite-human sexual anomalies, now perceive our lives as part of a full, rich humanity. The doctors, clergy, and politicians still deny our humanity; with their vested interest in maintaining their monopoly of alleged expertise, they still claim their private property in all of us.

Homosexual history research is an important contribution to our current struggle to dispossess the professionals

and repossess ourselves. Homosexual history helps us establish our existence as particular kinds of active, feeling human beings in particular and changing social circumstances.

Research on the history of homosexual oppression helps us focus our rebellion. Study of the history of homosexual op-pression takes us down below the sur-face level of “rights” and the associated concept of homosexuals as a “minority” (the dominant ideological terms fostered by our current political movements). The history of our oppression raised fundamental questions about the deepest social causes of our persecution.

The social conditions of homosexuals — our ways of life — and homosexual-ity itself have different historical forms. The perception that homosexuality is historical allows lesbians and gay men to take a strong critical stance toward parti-cular present forms of homosexuality, without negating homosexuality itself. In contrast, the doctors, clergy, and politicians all conceive homosexuality as an ahistorical, unchanging entity, with an inherent negative character. Gay and lesbian critics know that negative forms of homosexual life are changeable, that homosexuality varies with time. A hist-orical view of homosexuality makes possible the constructive self-criticism we need as we strive to live more liber-

ated lives and struggle for a new society.

Homosexuals bear no visible physical stigmata, and heterosexual society has done its best to keep us out of sight: enforced invisibility remains a major form of lesbian and gay oppression. Until quite recently it was common for many of us to think we were the only gay persons in the world. Only recently in the last few years have many of us found ways of making supportive contact with each other. Only now are we finding spiritual nourishment in knowledge of our historical foremothers and fathers. Previously, deprived of our history, we were made one-dimensional, diminished, trivialized. Without serious research into our history we made do with silly gossip. Learning our history gives us a deeper, more rounded, complex picture of ourselves. It tells us who we’ve been, so that we more clearly perceive who we are now, and who we could be in the future.

Deprived of our history we have not known how lesbians and gay men in the past survived the destructive effects of a hostile society. We have not known that homosexuals sometimes even acted to change their society. Each new genera-tion of lesbians and gay men had to learn such resistance tactics anew. De-prived of the history of our past survival and emancipation efforts, we faced our



present oppression as an inevitable fate. Dispossessed of our resistance history we were impoverished; possessed of it we are enriched and inspired to new resistance.

Researching homosexual history, we explore connections between objective social conditions and subjective psychological states, between human activities and feelings. We look for correlations between a changing society, changing personality, and changing emotions, between, for example, a specific stage of capitalism and a specific character structure. We move toward the production of a political-economy of emotion, a historical sociology of sensibility, a chronicle of the quality of everyday life, of different classes, in a particular society at a particular time.

I think there is something positively subversive about such qualitative investigation of our social life. Developed capitalism will finally be judged, I believe, not only by the goods it does or does not provide but by the quality of life it fosters. Commodity production enshrines the quantitative. The great achievement and limit of the Kinsey reports is their focus not on the quality of experience but on numbers and frequencies of orgasms — a quintessentially capitalist preoccupation. Homosexual history research contributes to the potentially revolutionary investigation of the qualitative, of those social conditions necessary for human intimacy and affection.

Homosexual history research is also important as part of the history of the specifically sexual, the social history of the erotic, of sensuality. A basic devaluation of sexuality is expressed by historians who fail to take sexual history seriously — who leave eroticism to become the sole property and commodity of businessmen, who commercialize it, cheapen it, degrade it.

Research in homosexual history suggests the existence of a heterosexual history which needs to be recognized and explored as such, rather than simply taken for granted. Heterosexual history, the changing political, productive, reproductive, erotic and emotional relations of women and men, illuminates the changing character of female-female and male-male relations. And these illuminate female-male relations. Heterosexual and homosexual history also intersect, for example, in the affirmation of non-procreative sex by both the heterosexual birth control movement and the homosexual emancipation movement. Heterosexual women's struggle for reproductive control, for the means to limit children and the means to have them, is linked to the struggle of lesbian mothers and gay fathers for the custody of their children. The history of sexual surgery on heterosexual women as a form of control is linked to the history of sexual surgery on homosexuals as a form of punishment.

Just as homosexual history suggests the existence of heterosexual history, the existence of women's history suggests the existence of men's history. The past presentation of the history of some men as universal history has distorted history in general and obscured the specifics of men's history. Recent feminist-inspired research into women's collective past emphasizes the wide gap between the socially determined activities, power, and experience of women and men. Research on the history of men as a social group will throw new light on these differences as they have affected relations between women and men, women and women,

# JONATHAN KATZ WHY GAY HISTORY?

and men and men. Research on lesbian history as part of women's history, and on gay male history as part of men's history, will further illuminate the historic differences in the situations of the sexes.

Consider, for example, historical instances of women who dressed, worked, and lived as men, maintaining intimate relations with other women. These lesbian transvestites cast light on, and cannot be understood apart from, the prohibitions placed on the activities and power of all women.

In another example, instances of lesbians and gay men being offered so-called "sex change operations" rather than being helped to affirm their same-sex attraction demonstrate a rigid assumption that only certain feelings are appropriate to each particular biological sex. (Parenthetically, I believe that certain people do suffer a fundamental and painful disjunction between their feelings and physiological sex. I predict, however, that the medical interpretation and surgical solution embodied in what is called "transsexualism" will one day be looked upon with as much horror as the castration punishment for homosexuality or clitoris and ovary removal as a medical "treatment" for female eroticism.)

Research on the homosexual past raises basic questions about the commonly assumed "masculine-feminine" division of the universe. This division, for instance, leads us to take the existence of "same" and of "opposite" sexes for granted as biological and natural, rather than as socially produced, subject to change and to revolutionary dissolution. Research in homosexual history helps us to question and transcend the present association of particular activities, feelings, character traits, clothes, and language with either males or females. It also leads us to ask how we learn to be erotically attracted to persons of one sex or another. The politically-loaded question of the cause of sexual orientation takes on new political meaning as part of an enquiry into how we might create a society not at all concerned with the gender of our lovers.

Research on the homosexual past inspires us to question the necessity of the present division of persons, activities, and feelings into heterosexual and homosexual. Even Kinsey's famous continuum of sexual activities and feelings maintains the now dominant and traditional hetero-homo division. Research into past "same"-sex relations questions the applicability of this hetero-homo model to societies which did not recognize such a polarity. If we have trouble in imagining a world without heterosexuals or homosexuals, a historical perspective could prove useful. The term "homosexual" was not invented until 1869. The first use of "heterosexual" listed in the Oxford English Dictionary Supplement dates to 1892. The terms heterosexual and homosexual apparently came into common use only in the first quarter of this century. Before that time, if words are clues to concepts, people did not conceive of a social universe polarized into heteros

and homos. If we do not wish to impose our modern vision on the past we need to ask what terms and concepts the people of a particular era used to refer to sexual and affectional relations between women and between men. We need to transcend the hetero-homo division.

The concept of "sexuality" itself should not go unexamined. When, for example, we research intimate relations between women in the 19th century, we often find passionate, intense feelings which we now associate with sexuality or eroticism. It is questionable whether we clarify the character of these relationships by calling them "homosexual" or "lesbian." At issue is what activities and feelings we think of as "sexual." Until recently "sexuality" was defined according to a heterosexual procreative model in which a specific kind of genital contact and male orgasm were essentials. If we employ a non-procreative concept of "sexuality" there is no longer any clear boundary between the sexual, the sensual, and more diffuse sense impressions and emotions. Non-procreative sexuality is no longer associated with particular parts of the body or particular bodily activities.

Homosexual history research leads us to enquire into the origins and character of all those social divisions and institutions constructed around, but transcending biological sex. These institutions include "sex roles," "masculinity" and "femininity," and that phenomenon — variously called sexual "attraction," "orientation," "object choice," or "preference." I believe that in a particular society, what women do and what men do, and the way this sexual division of activity is organized, determines the character of those institutions.

In the past, classical political-economists analysed the sexual division of human activity, focusing specifically on the sexual division of wage "labour" in capitalist society. Anthropologists focused on sexual divisions in non-industrial society. Psychologists focused on the sexual division of personality. Sociologists focused on the sexual division of "roles." And most recently, feminist historians focused on women's activities and the way they are organized. Further historical research on the broad effects of the sexual division of activity and its organization will, I believe, tell us much about the sexual division of power and the social origins of sexism. This research will reveal correlations between the particular historical sexual division of power, the organization of the sexual division of activity, and the organization of the dominant political-economic system.

Feminist socialists are already making major contributions to women's history, as gay socialists are to homosexual history. I believe the next important theoretical advances in homosexual history, and sexual history in general, will be made by socialist thinkers. A creative extension of Marxism will lead beyond the analysis of capitalist wage labour to the analysis of women and men, the activity of heterosexuals and homosexuals. This will mean the constructing of a systematic theory of human activity, applicable to particular historical societies.

Finally, I see the attempt to repossess homosexual history as part of the effort of all the dispossessed to reclaim our past activity. Similarly, I see the movement of lesbians and gay men for power and control over our lives as part of the larger struggle of all the dispossessed for a revolutionary new society. □

Adapted from the keynote address given by Jonathan Katz on March 31, 1978 at New York University's conference on "Constructing a History of Power and Sexuality."

The following bibliography suggests the range of the most interesting recent research into lesbian and gay male history. For a more complete listing, compiled especially for this article by Jonathan Katz, write to "History Bibliography," TBP, Box 7289, Station A, Toronto, ON M5W 1X9:

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Weeks, Jeffrey. *Coming Out: Homosexual Politics in Britain, From the 19th Century to the Present*, Quartet Books, 1977.

Our Atlantic Gay Comm



against opp



# STASHING THE EVIDENCE

Gay life produces everything from matchbooks to manifestos. The Canadian Gay Archives wants all of it.

by Rick Bebout

The boxes in the hall were becoming a problem.

Tucked into a corner near the big stairway, they were crammed with back issues of gay newsletters and magazines, unsorted papers from fledgling organizations — minutes, agendas, piles of handwritten notes — flyers announcing demonstrations and dances, yellowed press clippings and correspondence from, it seemed, everywhere. Occasionally someone, inspired by the vague recollection of this document, that letter, would rifle through it all, spilling out odd, interesting bits, rarely finding what was needed.

Carted around as its custodians moved from place to place, filed, unfilled, added to at random, shuffled, worried over and ignored, this collection had grown over the previous two years under the wing of a small, bimonthly gay liberation journal published by a collection of activists in Toronto. The journal's own back records were among the material stuffed into the boxes, and much of the rest had come through its

ever-increasing contacts with gay individuals and organizations in other places. Some of the people in the collective had brought with them records of earlier activities as well; even then it seemed important not to throw such things away, so they were stashed along with everything else in the hall of the big, comfortable house at 139 Seaton Street. Every day, mail for the gay liberation journal, *The Body Politic*, dropped through the slot in the front door. More material.

In the summer of 1973 there was no shortage of places for such material to come from. *TBP's* Community Page listed more than 30 organizations in 15 cities across Canada. What might have seemed the isolated protests of a handful of loudmouths three years before had clearly become a well-organized social movement. Much of its history was sitting in the hall on Seaton Street. Much more was being made all the time, but, more often than not, the letters, the flyers, the casual notes that recorded it were being tossed away when they were no longer "needed."

Jearld Moldenhauer knew how des-

perately such odd bits of paper might be needed in the future. In a young movement intoxicated with the notion that it was breaking new ground, Moldenhauer was one of the few people who realized that gay activism had a history stretching back far beyond Stonewall. His personal collection of 19th- and 20th-century works by gay theoreticians — Ulrichs, Hirschfeld and Carpenter among them — was already growing, and his anti-quarian interests were apparent in the title he selected for *Glad Day*, the bookstore he had started a few years earlier. Knowing more about gay history than many of those among him, Moldenhauer also realized how much would never be known because records had been lost, suppressed or destroyed. Gay researchers were just beginning to piece together the few bits of evidence that remained from the 70-year history of the homosexual emancipation movement in Germany. The 20,000-volume library of Magnus Hirschfeld's Institute for Sexual Science, which could have told more of the story, had been burned by the Nazis in 1933. Forty years later no one was burning books — so far — but gay people still existed in the public mind only as a distorted image filtered through the mass media.

To Jearld, the boxes in the hall and the material that flowed in every day — to say nothing of the memorabilia still hidden in private collections, the documents mouldering in public record offices, the statistics yet to be culled from police reports and court transcripts — were

pieces of the truth he saw around him, pieces gay people in the future might use to build a sense of their own identity.

If any of it survived.

The collection needed someone to take care of it, to put it into a usable order, to keep it up to date. Moldenhauer couldn't do it. Caught up in work for *The Body Politic*, in *Glad Day* and in simply earning a living, he was just too busy.

Ron Dayman was busy, too. Having recently returned from studies in Aix-en-Provence, where he had been active in the *Front homosexuelle d'action révolutionnaire*, he was now involved with Toronto's Gay Alliance Toward Equality. But he shared Moldenhauer's concern and felt he could find time to work on the collection. Separating out *The Body Politic's* current files, which were left at Seaton Street, he packed the rest into yet more cardboard boxes and carted the lot off to another gay group house a few blocks away. There, in a dangerously damp basement, he began the job of bringing order to this valuable but confusing mass of paper. In October at the national gay conference in Quebec City he was able to announce the formation of the Canadian Gay Liberation Movement Archives.

"The task of reconstructing the history of gay people is painstaking work," an editorial in the November edition of *The Body Politic* somberly noted. Ron Dayman hardly needed to be told that. But the hours in the basement were paying off: material was now generally accessible by subject and exchange subscriptions set up by *TBP* were filling out the periodical collection. Ian Young, one of the founders of the University of Toronto Homophile Association, sent in that organization's papers and soon began making regular donations from his own collection of small-press books and periodicals, some of them dating back to the Fifties. In July 1974 Dayman sent letters to gay groups across Canada reiterating the Archives' goals and asking them to save and send in whatever they could.

But even by this time, Ron was finding the work more than he could handle. Other responsibilities pressed, the demands of the present had first claim over a history that, it seemed, could wait. Soon the collection was again almost out of control. It was a pattern that would be repeated.

In the summer of 1974 *The Body Politic*, along with the Gay Alliance Toward Equality, moved into a storefront office on Carlton Street. The Archives collection was hauled out of Ron Dayman's basement and installed in a filing cabinet in one corner. As Ed Jackson noted in an address to the Gay Academic Union conference at Columbia University a year-and-a-half later, it was far from an ideal arrangement: "Since the office is not large enough to accommodate a separate room for the Archives, material is constantly in danger of being mistaken

CHAT

LESBIAN  
PRIDE  
DANCE

FRI. FEB 18  
8:00 TILL SUNRISE

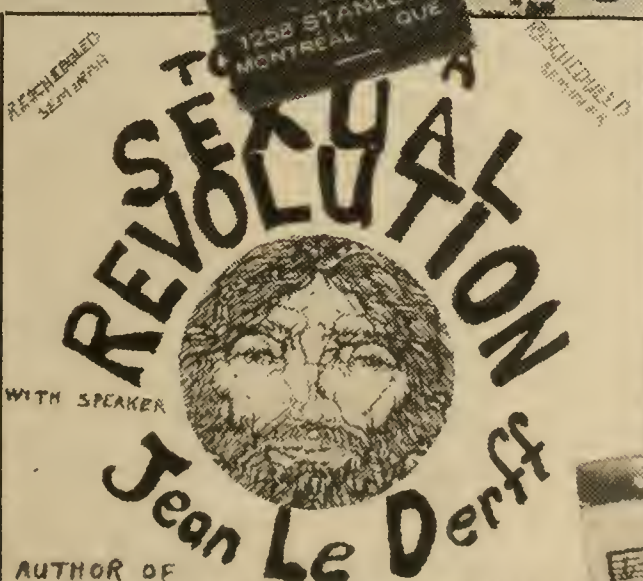


GAY  
RIGHTS  
NOW!

GAY PEOPLE  
OF U.B.C.  
Social Evening  
dancing - refreshments

gay  
dance

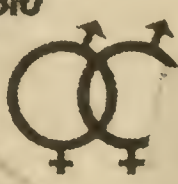
- SANDY  
- Colleen & S  
- Janice



WITH SPEAKER  
Jean Le Derff  
AUTHOR OF  
'HOMOSEXUEL? ET POURQUOI?'  
AND 'HOMO-LIBRE'  
WEDNESDAY  
APRIL 17  
8:00 pm.  
252 BLOOR W.  
RM. 401  
465-1403  
GAY ALLIANCE TOWARD EQUALITY

B.9 8:30 P.M.  
UNIVERSITY CENT  
WINDSOR

MANIFESTATION  
pour les droits  
des gais(es)  
samedi,  
le 15 octobre



STUDIO 1

DISCO

Moi aussi...



for the carnage from a *Body Politic* paste-up or a GATE mailing, and consequently of being swept into the garbage can."

With the departure of Dayman to Ottawa just after the move to Carlton Street, Jackson had taken charge of the collection. A member of the *Body Politic* collective since early 1972, he too found his limited time stretched between the demands of the Archives, the newspaper and his ever-diminishing personal life.

Despite this, he accomplished a lot. In March 1975 he sent out another letter to gay organizations, but this time, as well as requesting material and offering exchanges of periodicals, he sought advice and assistance from gay people experienced in library and archival work. He prepared applications for grants from the Canada Council to pay for help in organizing the collection and to begin research projects based on it. Invariably, these requests were turned down; the money needed for file folders, cabinets and stationery had to come from *The Body Politic*, or people's pockets.

After discussions with those around him, Jackson decided to drop the words "Liberation Movement" from the collection's title, leaving it simply the Canadian Gay Archives. The change was strategic, he said, "in order to attract cooperation and donations from those made uneasy by the movement, and perhaps a little opportunistic, in order to appear more innocuous to possible liberal sources of money."

But the move also indicated a genuine broadening of the Archives' scope. In a brochure he prepared for the 1975 national conference in Ottawa, Jackson noted that the collection was intended to include not only books, periodicals and the papers of gay organizations, but also interviews and oral histories, photographs, videotapes and films, clippings from the mass media, court records, and the unpublished works of gay artists and writers. Clearly, it was the lives of lesbians and gay men in Canada, and not

## Before Blueboy

The Archives has only partial holdings of some of Canada's early gay magazines and newsletters. Most of these have come through donations from private collections and through diligent browsing in second-hand stores.

Both *Gay* (later *Gay International*) and *Two* were published in Toronto in the mid-Sixties. Each contained informative features, some discreet "beefcake" photography (much of it produced by local studios) and a few smatterings of gossip focusing on the city's few gay clubs and bars.

The Association for Social Knowledge (ASK) in Vancouver was founded early in 1964 and began publishing its *ASK Newsletter* shortly thereafter. As its name indicates, the organization concentrated on public education and counselling. Douglas Sanders, an early key member, visited the Canadian Gay Archives in March 1979 and plans to provide a history of ASK in the near future.



just their "political" organizations, that the Archives hoped to document.

Even as the name was being laundered, though, the true political nature of the collection was becoming more clear. "Typically such repositories of historical records have been seen as neutral, passive receptacles," Jackson reflected in his GAU address that November. "In the case of a gay archives or library, this simply is not true. Given the nature of social attitudes toward homosexuality, such a centre of information is and will remain a threat to a society organized like ours." The introduction to the 1975 flyer put it even more clearly: *A conspiracy of silence has robbed gay people of their history. A sense of continuity, which derives from the knowledge of a heritage, is*

*essential for the building of self-confidence in a community. It is a necessary tool in the struggle for social change.*"

Forging that tool was still a bigger job than one person could accomplish alone. Fortunately, Ed Jackson's calls for help were being answered. Late in the fall of 1975, a new group began to meet regularly in the cramped Carlton Street storefront. It included a professional archivist and a librarian, two students from the Faculty of Library Science at the University of Toronto, people who worked at the University library and members of the newly-formed Canadian chapter of the Gay Academic Union. The Archives was now an official part of Pink Triangle Press, a corporate umbrella set up to give both the collection and *The Body Politic* a legal existence. On paper, this new entity "owned" both; in fact each continued to operate independently, much as before. Following the lead of those who produced the newspaper, the Archives group set itself up as a collective and began to consider how it would cope with the material it now had on its hands — already more than twice the amount Ed Jackson had taken on just 18 months before.

The first question they tackled was whether or not the collection should even remain in the same office as a high-profile gay rights organization and an already controversial homosexual tabloid. Even at the best of times, the 70-odd square feet of street-level plate glass that stood between this whole operation and an often hostile world didn't inspire peace of mind. In a year-and-a-half nothing had happened save the occasional, odiferous encroachments of a few local drunks. But still...

The Provincial Archives of Ontario sent a representative to look over the files and soon offered to take whatever the collective might choose to give. Worries over security would be relieved, the mind-numbing work of cataloguing would be taken off their hands, and researchers using the collection would get professional help. It seemed a tempting offer.

For a while. What gave pause was the notion of turning over the raw material of gay history to an institution which, while ostensibly "sympathetic" then, might not always be so. The collective was reassured that a public archives would never dream of destroying mater-

ial entrusted to it. Maybe so, but the governments that owned them had not always been so scrupulous. Magnus Hirschfeld had donated his 20,000 volumes to the Prussian State government. They were burned, nonetheless.

Even barring such drastic possibilities, there were other visions to consider: documents made inaccessible by well-meaning but ill-informed cataloguers; restrictions put on "sensitive" (to whom) material; interested gay people turned away at the door by the intimidating criteria of "serious" research. There were many ways — some innocent, some not — for the "conspiracy of silence" to close around that cabinet of papers on Carlton Street. The collection stayed in the office, finally no more secure than the lives of the people who worked on it there, but at least still in their hands.

The collective's organizational skills quickly became apparent — at least on paper. A formal statement of purpose was hammered out in December, stating basic aims and elaborating on them in a list of seven specific objectives regarding arrangement of the collection, acquisitions, preparation of reference aids and bibliographies, information to the public about the Archives and the soliciting of volunteers.

It didn't last. As before, enthusiasm waned in the face of the painstaking work that was required to keep the collection together. And again, the demands of the present crowded in: the phone kept ringing, people kept coming through the door, jobs pressed. History sat in the corner, silent. In May 1976 the Archives was moved, along with *The Body Politic*, to a larger space on the top floor of a downtown warehouse. For the next four months it remained almost untouched.

Salvation came in the form of a man who looked, fittingly, like a young Moses. James Fraser had never heard of the Canadian Gay Archives (or of *The Body Politic*) before he picked up a promotional flyer at the fourth national gay conference in Toronto that September. Trained at the New Brunswick Provincial Archives and newly employed at the Archives of the City of Toronto, he was eager to apply his skills to a gay collection. He joined what was left of the collective in October and instantly attacked

*continued on page 26*

## Getting caught: 1810

Court records are among the few official documents in which gay people appear before the 20th century. In the past few years, researchers have discovered a number of cases reflecting attitudes towards homosexuality in 19th-century Canada. Much of this material had been copied and included in the Canadian Gay Archives collection.

The case of George Markland was brought to light by Robert Burns, an historian doing research for the Dictionary of Canadian Biography. Markland, who had been Inspector General for Upper Canada and an important member of the ruling Family Compact, had resigned his position in 1838 and disappeared into obscurity. The story behind his resignation remained a mystery until 1976, when Burns found more than 100 pages of testimony at the Public Archives of Canada detailing an inquiry which had preceded the departure. It became clear that Markland had been forced to resign after discovery of his relations with a number of young men in Toronto. Burns presented a detailed account in the December 1976/January 1977 issue of *The Body Politic*.

Researcher Paul Romney discovered a similar case while poring through back files of the *Toronto Mirror*. On December 11, 1840, the paper reported the police court arraignment of Richard Yeo, a dance master who, it was alleged, had "seized a soldier around the waist and took the most horrible, indecent liberties." Unluckier than the well-placed Markland, Yeo was sentenced to a year in prison — twice the penalty imposed

at the same time upon a man who had burned his wife to death.

Research is continuing on two other 19th-century figures. One, Alexander Wood, a prominent Toronto merchant, was involved in a scandal that led to his departure to Scotland in 1810. He returned to have the whole affair dragged through the courts in 1823. (Coincidentally, both Alexander and Wood Streets, in one of Toronto's gayest neighbourhoods, are named for him.) The other, the Reverend Thomas Franchon, was president of Assumption College until 1859, when he was forced to leave Sandwich (now Windsor), Ontario after it was learned that he had had sexual relations with some of his male students. His eventual fate is unknown, but investigations continue.

A page from the testimony of George Markland, signed by him and dated 30 March, 1838.

*Monte 30 March 1838*

*I am Sir I have recently been  
summoned in a Court of law to  
be in your house to tell me  
know at what time Sir Ed  
be ready to be put forward  
for the inquiry in order that  
I may send them when  
be before.*

*I have the honor to be  
Sir  
Your most Obedient Servant  
George Markland*



# UNEASY DAYS ON OLD CAPE COD

Provincetown was always a nice place to get away from your hometown's hassles. It still is. But you might find some things have followed you....

by Jeff Weinstein

I was thrilled last summer when my lover and I were offered the use of a house in Provincetown for the month of July. We dogsat for two weeks there the previous winter, running ourselves and a golden Lab over the frozen dunes and deserted beaches. I loved it, and though I knew the town would be crowded and expensive in the summer, a Provincetown vacation seemed ideal. There would be other gay people there. We could hold hands. We could eat lobsters and scallops and get tanned and go dancing. Conformist pleasures, but there is good reason to conform to these if the occasion or money arises.

But it was not like this. The main felicities of Provincetown — the weather, the food, the opportunity for resort-town euphoria, and most of all for me, the beauty of this hook of land surrounded by water and washed in brilliant rarefied light — these were all overshadowed by a climate of homophobic bigotry and violence which was impossible to avoid or forget.

This is surprising because Provincetown has a reputation as a gay resort. I first knew this ten years ago, when an out-of-the-closet college friend (rare in those days) sent me a postcard of the inescapably phallic Provincetown Pilgrim Monument ("the tallest all-granite structure in the US") and startled me with his message: "This is the biggest whorehouse I ever slept in!" Promiscuous P-town.

*"The temptations of Provincetown are legion. You want to be up early to take advantage of the sea and sun...yet you want to stay up late to visit a cabaret, dance at a discotheque, enjoy a night club, or have a quiet drink in an atmospheric bar with a mate, lover, or friend...Places to dance...to see and be seen...to take a friend or meet a new one. There are straight, mixed, or gay spots. Quiet, nostalgic, or swinging spots. Poetry readings, lectures, musicals. Whatever your persuasion you'll find an evening of fun, usually within an easy walk."*

*A Guide to Provincetown, published by the Provincetown Chamber of Commerce*

Even the Chamber of Commerce acknowledges a gay presence, as it must because, according to their figures, 80 percent of town income is tourism-generated and many of these tourists, probably most, are gay men and lesbians. However, there are also families, vacationing non-gay couples, overnights and day-trippers off the boat from Boston, motorcycle gangs, gay and straight French-speaking Canadians (so many that the town is almost bilingual in the summer), and a handful of artists

and writers, of whom much is made. There are almost no blacks, in spite of an inducement photo in the Chamber of Commerce Guide: a black father and daughter viewing a stuffed white polar bear. Supposedly all the vacationers and 4,500 year-round townspeople just love tolerating each other, for that's how Provincetown is sold:

*"And the people. At least two of everything. Tall. Short. Fat. Slim. Dressy. Simple. Gay. Straight. Families. Singles. Old. Young. The cosmopolitan mix is part of the fascination of the town...part of the reason that even in remote corners of the world one has only to say 'Provincetown' and people know what and where it is."*

Provincetown is the tip of Cape Cod, the knuckle at the end of that muscleman arm. Native Americans would visit the area in the summer to hunt and fish — they are blamed by white historians for beginning the deforestation — and return to their permanent Cape settlements in the fall. Vikings landed in 1004, and Pilgrims in 1620, where they rested for a while, assumed they couldn't work together as equals and drew up the Mayflower Compact, then left for Plymouth Rock. History sits well on this bare stage.

Provincetown economy was based on fishing and whaling in the nineteenth century; this bowed to tourism in the twentieth, though there is still a fresh-fish catch and active wharf. The reason I sound like a museum wall-card is that although economic and cultural underpinnings are important anywhere, they may help explain things in P-town that are otherwise unexplainable: the dependence on selling "identity" to outsiders and the resulting puritan shame, or the general mood of ecological fragility — the fear that some delicate balance of the town's water table, the town's "morals," or the town's existence, will be swamped and lost.

But little facts and museum curiosities may be interesting in themselves. Like the photo of Eugene O'Neill's beach house perched high on a sand dune at a 60° angle and sliding — slowly or quickly, I couldn't tell — into the surf. A schoolchild's drawing of this now-mythic Provincetown event. A pair of nineteenth-century shoes made from masticated paper money. Many old decorative things made from other things: painstaking, ingenious, spare, all apparently necessary qualities in a young isolated fishing town.

We arrived late in June, in perfect

weather, and got our gay bearings. Herring Cove was the mixed gay beach; there were more gay men and lesbians in the cheaper west end of town than in the "fashionable" (according to the ads) East End; the afternoon "tea-dance" at the hotel/restaurant called the Boatslip is *the* event of the day. My friend and I did various things — visited other parts of the Cape, rented bikes and saw nature, etc — but we quickly fell into a routine which now seems almost unavoidable: eat breakfast out, drive to the beach and collect pebbles or stares, eat dinner out and take a walk.

We were staying, accidentally I'm sure, on the fashionable East End, and our evening walk started there. The geography of P-town determined that there would be two long main streets called Bradford and Commercial. Commercial Street is aptly named; you can buy antiques, notions, real and ersatz jewelry, real and ersatz food, have your portrait painted, your taffy pulled, go fly a kite ("the largest selection in the world"). The merchandise is more sleazy in the busier centre of town. As I was photographing some t-shirts ("I Have a ♥ On for Provincetown"), someone yelled, "Whaddaya taking pictures of that Jew-stuff for?" There was a Provincetown Fire Department sticker on his car.

The walk through town, the Promenade, is a structural part of most resorts, a ritual originating in Renaissance town-habits of conspicuous display. Not a "ramble," but more a parade of costume and/or partner, back and forth or in a circle or square. The process is the goal, to "see and be seen," to have the leisure and money to do it. Store windows and people are summer entertainment, and consumerism involving both can become obsessive.

The one sidewalk on most of Commercial Street was narrow, just enough for two, and we would begin our stroll in the quiet, darker part of town, with our arms around each other, or holding hands. This was a gay resort, and for a little while at least we could be unselfconsciously affectionate. If a person or people came toward us we would, out of consideration and fairness, split one behind the other so no one would be forced into the street. This "language" was easily understood by female couples and by paired gay men. But a heterosexual couple would almost always assume we would make room for them without compromise, the woman usually following the man's lead in this arrogance. A few times we were forced into the street, thinking little of it. But when I finally allowed myself to see this behaviour, I decided not to budge, forcing my partner to stand firm. One confrontation took almost a minute before it





# UNEASY DAYS ON OLD CAPE COD

occurred to our impediments that we were a "couple" too, and we slithered around each other as quickly as we could. After a few days of this, holding hands became an assertive act, leaving tenderness far behind.

On one of these walks — we weren't even holding hands — a passing car sprayed water at us.

Three guys on motorcycles approached as we were walking on Bradford Street during the day, talking. One swerved into me on purpose, almost knocking me down. They yelled "queers, queers," as they drove on. I was scared, looking around to see where we could run for protection if we had to. "How did they know we were gay? Were we standing too close together?" For the rest of the day I fantasized about buying a gun, throwing a stick between the spokes of their wheels, anything to alleviate my helplessness.

Walking down the crowded part of Commercial Street at night, happy with the day, someone leaned over as I passed, and whispered, almost imperceptibly, "faggot." He was standing there, obviously looking for a fight. I didn't respond. But I thought of nothing else. There were other gay men milling around, sitting ducks.

Almost every night some expensive beach buggy or van manned by young pre-alcoholics would cruise down Commercial Street, the occupants yelling

"faggot" as loud as they could. There were fights reported in every issue of the weekly *Provincetown Advocate*, but nothing about gay harassment was mentioned. In Wellfleet, a few towns south, the police argued that they couldn't violate the civil rights of the town's gangs: "as long as they aren't drinking in front of us, we can't touch 'em."

In the Provincetown square, a cop so young he hadn't started shaving pinched a woman in the ass as she walked by, and grinned as she turned around, angry.

A male/female tourist couple were "spotting" gay men; he pointed out groups of "queers." She: "I didn't know they looked like that, why they look nice..." He: "Oh, they just play with each other all the time." It was the end of my stay and I felt brave: "Oh, those heterosexuals just play with each other all the time!" But I felt bad about my childishness and her embarrassment.

When we left I knew something was rotten in Provincetown, but it was unclear what. I was not able to admit that my hard-earned vacation was soured and embittered by these "isolated" events. Even though I should have known better, I wondered if I wasn't exaggerating. After all, I had a beautiful tan.

My lover and I had another inexpensive opportunity to visit Provincetown in early September, and this time I went with my eyes open. In New York a few gay men and lesbians told me tales of rapes and beatings and said that they would never go back. *Gaysweek* reported that more than 50 gay townspeople and tourists "crammed" a meeting of the P-town Board of Selectmen to complain that the police weren't protecting them from harassment and assaults on the streets. A sigh of relief. Verification. Something was wrong, and others perceived it.

The women's and gay liberation movements have shown how difficult it can be to acknowledge your own oppression when that oppression itself keeps you isolated from others who experience

the same thing. The oppressors and bigots and nearly everyone else will of course deny their guilt, deny that any trouble exists.

In Provincetown again I questioned a few non-gay people I knew, regular summer visitors, about gay harassment. I was treated to an almost unbroken chorus of "the liberal response" (or "those paranoid queens"): "It's like that for everybody now — just rowdy kids — it used to be really bad, with police taking people (people? gay men?) to the edge of town without their baggage or money and saying if they ever saw their asses in town again they'd kill 'em. But now it's better." Or, "everybody gets crazy around Labor Day. Why even I get hassled, and I'm not gay (do tell). I just don't walk into town anymore. Those creepy kids, etc." The town paper had a letter a week saying the same sorts of things. One plaintive missive chided tourists for complaining about mosquitoes: "They expect their vacation to be without any natural annoyances." God forbid. One innocent responded to my questions with an airtight example of "counter-harassment" — a friend had told her that you can't get a job as a waiter in this town if you're not gay.

Denial was the order of the day in sunny P-town. The *Provincetown Advocate* announced that police chief James Meads was "enraged" by reports of violence, that (he said) there is no crime wave in the streets of P-town and his department has violence completely under control. "It's no crime to make fun of someone," he informed us. "There were no assaults...when I hear all this talk it sounds like people are getting beat up all over town. It's just not true. It isn't happening."

When the person behind the desk in the office of the Chamber of Commerce heard me introduce myself as a reporter she said "uh-oh," looked intensely angry for a second, and then smiled a brave professional smile. I would do a nice story. I wanted to know if the town's tourist income had decreased. It had, down 20% this year and she was worried it would continue. How did she account for this? Three reasons — tight

money, publicity about gasoline contamination of the water supply last winter, and "other things." What other things?

"These reports of gay harassment. The stories of town police beating up on gays (*I hadn't heard about that before*) are exaggerated." She went on to berate the *Provincetown Advocate* and Boston papers for driving business away with their stories. I asked her what the reasons for these "exaggerated" reports could be?

"Everybody goes a little bit crazy over Labor Day."

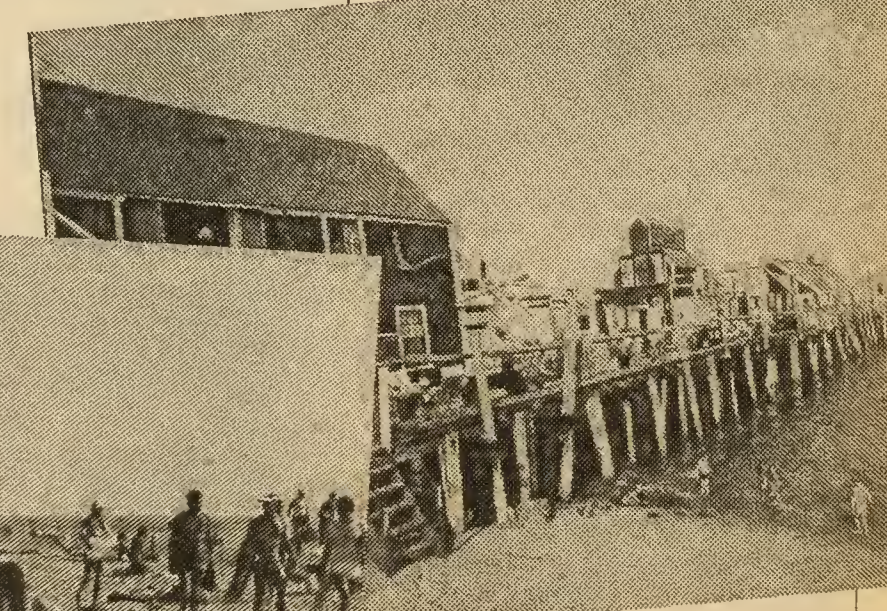
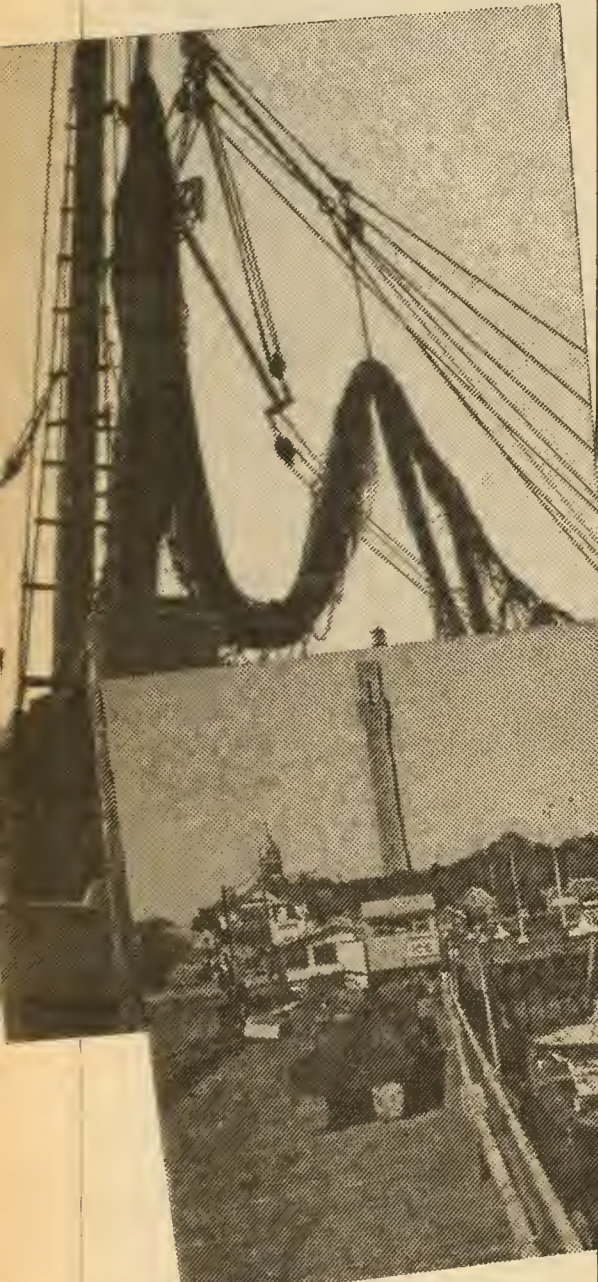
We then discussed the recent formation of a gay chamber of commerce, the Provincetown Business Guild, which intends to promote P-town in gay publications. "You know," she told me, "80% of the guest houses here want only gay business, and the rest want just straights, which is discrimination on both sides. The gay businesses want special treatment, which is unfair. We'll lose families." And she ended up with the amazing theory I heard many times that week: that gay people are notoriously fickle and may take their business away anyway, so we shouldn't depend on them. "But," she tacked on abruptly, "we are the first community which accepted gay people. All the others are new in this."

I asked her, quite seriously, how Provincetown could be an exception to the rotten way most of the world treats gay people. She looked puzzled. "We're almost an island. There's no place to go. No sides to take."

Walking out into the sun, I saw a woman with a t-shirt: "I Don't Get Mad, I Get Even."

The hostility from the representative of the Chamber of Commerce toward the new Provincetown Business Guild led me to call Paul Christo, the chairperson of this "association of gay businessmen" (as he called it). He was friendly, but defensive, because the purpose of the Guild was to build gay tourism, and the press, he thought, has so far been "sensationalistic."

"Provincetown is no longer the mecca of meccas," Christo admitted. "People can jet to any other gay resort — Key





“Provincetown may be unique — what place isn’t?  
— but not because it stands alone, uninfluenced,  
and happy. No place does.”

West, Fire Island — and we need ads, ads on a more national basis.” I asked him if there was any way of knowing what percentage of Provincetown tourism-related income was gay. He answered, but from a point of view more to his interest: “Better than 50% of prime income-producing property is owned by gay people.” I remembered that the Chamber of Commerce person told me that property was being bought up “by gays and New Yorkers.”

“So what does the Guild intend to do about the harassment and violence? No ads will overcome that.”

He hesitated. He wanted to deny there was any, but I had just told him that I spent some time in P-town and had run into a few problems myself.

“Well, these incidents are caused by a very small percentage of the population. It will happen in any gay resort where straight kids can ride in and out, and in proportion there is no more harassment here than in any other gay resort area.”

That’s comforting. “But does the Guild intend to do anything about it?”

“We are staying out of politics.” Christo did add that some people in the Guild are active in town government; he himself is the chairman of the Provincetown Finance Committee. But from the way he spoke, I realized this influence probably wouldn’t be used to control harassment or begin an anti-bigotry campaign: “You know,” he said, “it’s not insurmountable. There’s a certain amount of harassment that one puts up with.”

I asked Christo if he had anything else to add, and he did: “Provincetown is still a good place to come to. Diversity is the key to success here — cuisine, dining, prices are reasonable, even more than in any other resort area.” And he told me that the president of the P-town Chamber of Commerce is sure that the two business groups could work together very well.

It was still possible for me to believe these denials. A big fuss over nothing. The talk I had with Jay Critchley, programme coordinator of the Provincetown Drop-In Centre (a legal/medical aid service centre funded by federal, state and local sources) did not take me much further. He did admit there was an increase in gay harassment this summer, and had some mild but sensible reasons for it: “People come into the Centre with one problem, but it turns out they’ve been in a fight or hassled...Not all the harassment, though, is life threatening. Some is psychological...And there are people who are hassled and won’t go to the police... It’s happening because gay people are more up-front, more vulnerable. Anita Bryant has made it more acceptable to ridicule gay people... It’s mostly people from out of town, drinking, doing it... But it isn’t just gay people who are hassled. Rapes are on the increase... It’s important for townspeople not to yell at each other though, because it’s a bigger problem than Provincetown.”

He told me the Drop-In Centre has, and needs “good relationships with the

police,” but a low budget makes them hire untrained kids as summer cops. He thinks the real issues are “environmental” — “outside forces are shaping what this town is.”

Critchley gave me the impression of walking some sort of tightrope. Outside forces. What I remember most about the Drop-In Centre is the face of an absolutely miserable looking gay man in the waiting room reading a pamphlet: “What to Do If You’re Arrested.”

Alice Foley, lesbian and shopowner, came to P-town from teaching college nursing because she was tired of living a double life. There is no question for her about the anti-gay harassment and violence in Provincetown. She described a lesbian bartender punched and knocked out by a straight man in a lesbian bar, yet the man was back in this straight-owned and run bar the next day. Foley blames much of it on the ineffectual and harassing police: the bigotry of the older ones and the macho childishness and homophobia of the pre-rookies. She substantiated this with familiar stories: of gay beach harassment and arrests, selective enforcement of loitering and sex laws (“if the cops saw a straight couple making out on the beach they might stop and stare for a while, but they wouldn’t do a thing”), and the biased laws themselves. Gays can get twenty years for a sodomy conviction in Massachusetts while a heterosexual couple can get only three years and three months, which is bad enough. One gay man was recently deported, intimidated by trumped-up charges. Police Chief Meads recently tried to press charges on a sodomy case: “He’s a bullheaded man,” Foley said, “who will never admit he’s wrong.”

Even though both her taxes and gay harassment are increasing at intolerable rates, Alice Foley won’t leave Provincetown because she thinks solutions are possible: gay education, gay police on the force, and the newly formed gay business guild. “Gay people are the bread and butter of Provincetown, like it or not.”

After talking to Alice I knew the Chamber of Commerce “exaggeration” stuff was a pack of lies. Talking to the gay Provincetown Business Guild wasn’t much better. I wasn’t convinced until I spoke to an independent gay person. I remembered being impressed by a lesbian clerk in a clothing store telling off a male co-worker when he referred to a woman as a chick, so I asked her if she knew about any gay harassment.

“Harassment?” She pulled a woman friend over roughly and showed me her broken tooth. “Four straight guys (if you know what I mean) beat up on us, three women. One of them smashed our friend in the head with a coke can. The guys were caught, but they said we started it. It was difficult, but we’re pressing charges.” Whew. “And just two days ago...” She proceeded to tell me about five guys who set upon one gay male, Mike, an amputee with one arm, and beat him so badly he had to have a testicle removed. This happened in town, at 7:15 p.m., while it was still light.

“Where are the police?”

“The police stay in the centre of town but don’t patrol the ends.”

“Do you think all this happened because you are gay?”

“Definitely. No question.”

Soon I discovered that if I walked up to a lesbian or a gay man the chances were good that she or he would have some story of anti-gay harassment or violence. I believed them. I stopped taking notes. “Why did I come here?” one man said. “If I wanted to be hassled I could’ve stayed at home.” My lover was understandably afraid to walk around at night, as was I, and we were glad to leave. There is no question why tourism in Provincetown is decreasing. Susan, the woman whose tooth was broken, told me simply, “I’ve been coming here for three years, but I’m not coming back.”

An article like this may rightly dissuade people from visiting Provincetown. But in some ways that would be a shame, to lose the promise of a place, which, even in an artificial way, hints at possibilities of peaceful sexual coexistence. P-town is a beautiful place, and it is unfair that gay men and women should be forced out. But since there is no vacation from homophobia and bigotry, means must be found to fight them. Accused of being fickle, we may have to prove it, and take whatever money we have elsewhere. If a gay and lesbian boycott were to exert economic pressure on business, business might then exert pressure on government and police — for better police protection (if that’s a possible concept) and legal reform. But ultimately our fight is more radical than this, and our solutions, I suspect, must not be just immediate but far-reaching.

I walked, when the tide would let me, to the tip of Provincetown called Long Point, a jut and turn of sand which narrows and rounds almost to a point. The Coast Guard may consider Long Point part of a continuum, just one more shade or gradation on their nautical maps where a plus elevation becomes a minus. But this is nonsense. Long Point is a Land’s End, the farthest extremity, almost an idea, where even primitive societal tracks must narrow down to one, and vanish. The idea of Land’s End is appealing: no bigotry, no business, no inter-influence, no Other. This is Provincetown’s oldest self-concept, that of the outpost, heroic. But its newer selling-mythology — Provincetown as utopia — which originated in the Puritan Jerusalem-on-the-hill and the needs of the Chamber of Commerce, doesn’t jive, either with the impossible frontier outpost or with any present reality. Provincetown may be “unique” — what place isn’t? — but not because it stands alone, uninfluenced, and happy. No place does.

In twenty minutes I would have to return to town or the tide would cut me off and leave me stranded overnight. But if that happened I suppose a boat would pick me up. I’m glad I read about the tides. I was hungry. I hoped I wouldn’t be bothered by anybody on my way back. □

*After last summer, I have not been inclined to return to Provincetown, but there are indications that the situation has improved this year. Members of the pro-gay Human Rights Coalition, representatives of the Business Guild, and Marvin Cobel, P-town’s first openly gay selectman (an elected town official) called for an orientation session with the police before the tourist season began this year. “It went well,” according to Cobel, and agreement was reached that “all the laws be enforced fairly”: that if gay people (and others, I assume) obey the laws prohibiting drug use and public sex, police will patrol the far ends of town and actively prosecute physical (though not verbal) harassment. The Business Guild has distributed “Welcome to Provincetown” posters elaborating this, and Cobel cited instances of police follow-up on anti-gay incidents. Jay Critchley told me that there were a few arrests of gays at the beginning of this summer and a resulting flurry of letters to the Provincetown Advocate, but he thought that compared to last year, “it’s not been a problem,” that this summer “tourists are rowdier in general.”*

*Everyone I questioned attributed the dramatically low number of visitors in June to the US gasoline “shortage” and inflation. The gasoline problem, at least, seems to be benefitting gays — fewer kids are driving in from the Cape and the day-trippers just aren’t there. □*



*Jeff Weinstein lives in New York and writes fiction. A member of the socialist feminist New American Movement, he also does restaurant reviews for The Village Voice. This piece originally appeared in Omega One.*



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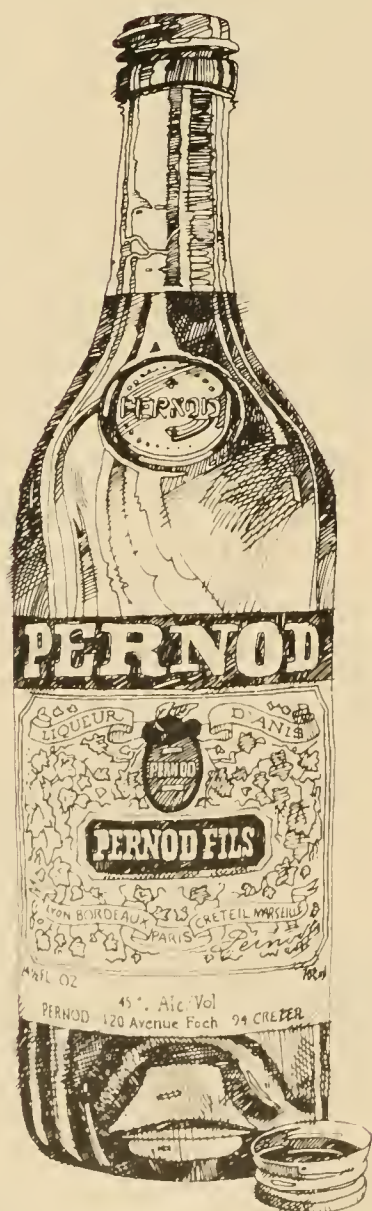
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### STASHING THE EVIDENCE continued from page 22

the backlogged and disorganized files with a diligence verging on mania. By the following April he had put in more than 500 hours, sometimes working through the night, until the collection was back in reasonable order.

Like those who had come before him, Fraser was expected to burn out sooner or later — considering his frantic expenditure of energy, probably sooner. But he never did. Even when stuck coping with the collection all alone for months at a time, his enthusiasm didn't flag: the sight of James flying into the office muttering excitedly from beneath his great beard — often at a speed faster than many a human ear could follow — about the latest old document he'd turned up, the latest obscure reference he'd found, became common.

The new office was big (or so it seemed then) and Fraser quickly spread the Archives into the available space. Two filing cabinets became four — then five — and shelving crawled up the walls, soon to be packed with books and with the binders that already held more than 4000 newspaper clippings. Collections of back files were sent in from Gays of Ottawa, Dignity Toronto and the McMaster Homophile Association. Contacts across Canada and the US improved and the periodical collection grew to more than 200 titles.

In May 1977 this organization which had grown from the files of a newspaper started a periodical of its own. The first issue of *The Gay Archivist* included a description of the collection, noted some of the recent discoveries that had been made in historical research and — again — urged people to clip, collect and save things illuminating the lives of gay people. It also asked for money. Goodwill was free but nothing else was.

In time, James Fraser was no longer alone in his efforts to organize all this. Classics student Frank Coulson joined the collective in the Autumn of 1977. Robert Trow, in the time he could get free from his library studies and his work as a paramedic at a community clinic, was compiling an index to *The Body Politic* which would effectively cover the history of the gay movement in Canada since late 1971. Joan Anderson, who had been active in Dignity, joined the collective in 1978 and helped arrange major displays for the Archives at Toronto's Gaydays celebration in August and, with the Toronto Area Archivists Group, at Nathan Phillips Square on Simcoe Day, the city's civic holiday. Harold Averill, an archivist at the University of Toronto, joined in September 1978. People continued to come and go, but a solid core was at last being built.

It took three years for the Archives to get its own desk. In the new office it had one, finally, and it was occupied almost as often by someone doing research in the files as by a member of the collective. Alan Miller, an Information Officer with the Ontario government, spent much of the summer there preparing three bibliographies later published by the Ministry of Labour. He apparently liked the setting: later he too joined the collective. His work on the periodical section — now including some 600 titles and 5,400 issues — didn't stop him in his research work. The Archives itself plans to publish his fourth bibliography, *The Genetic Imperative: Fact and Fantasy in Sociobiology*. It will be the Archives' second major publication, following *Homosexuality in Canada: A Bibliography*. Compiled by Alex Spence largely from

the material held in the Candian Gay Archives collection, this is the first comprehensive checklist of material by and about gay people in Canada that has ever been produced.

When you walk in the door now you are likely to be met by chaos. Alan Miller will have the floor covered in rows and rows of gay newspapers — there's nowhere else to sort them — and Joan Anderson will be sitting on the sofa nearby, surrounded by piles of glossy magazines as she clips articles on lesbians from *The Ladies' Home Journal*. James Fraser is likely to be looking for someplace to put up a new shelf. Boxes are stacked in the hall and books — librarian Gerald King says there are more than 1000 now — are lined up on the floor waiting for a place to go.

Some of the confusion is more apparent than real. Backlogs are common, but they shrink rather than grow. More of the collection is being catalogued all the time, and microfilming of irreplaceable material has begun.

Still, space is a problem. The vast expanse in which the Archives' two cabinets, along with all of *TBP*'s paraphernalia, seemed lost in 1976 is now packed with desks, cabinets, light boards, storage bins, shelves and a few very ratty chairs. The office is due to expand in October. The Archives is promised almost 400 square feet in the new plan — nearly the size of the entire office it once shared with *The Body Politic* and GATE. There will be 120 feet of shelving for books, room for more than 500 acid-free document boxes of periodicals and organizational files, more cabinets, more desks and even a quiet place to go off and study.

The Canadian Gay Archives, kept alive by people who were convinced that their own history would make a difference to the future, will finally have a stable place for that history to live.

Or so it says in the plans. In the meantime, those boxes in the hall are becoming a problem. □

Much of the material for this article came from a paper on the history of the Canadian Gay Archives produced by Robert Trow in the course of his studies at The University of Toronto Faculty of Library Science. For more information on the collection, write to The Canadian Gay Archives, Box 639, Station A, Toronto, ON M5W 1G2.

The bibliographies produced by Alan Miller, *Homosexuality and Employment*, *Homosexuality and Human Rights*, and *Homosexuality in Specific Fields*, are available from the Ontario Ministry of Labour Library, 400 University Avenue, Toronto. Ask for numbers 11, 12 and 13 of their bibliography series.

For further information on *The Genetic Imperative: Fact and Fantasy in Sociobiology* or on *Homosexuality in Canada: A Bibliography*, write to the Canadian Gay Archives at the address given above. □





# ALIENATION

Canadian literature offers only a handful of novels having gay people as major characters. The best known are Leonard Cohen's *Beautiful Losers*, with the separatist, soap-collecting MP known only as "F," and the novels of Jane Rule and Scott Symons. There are others, but they are little-known. Perhaps the most obscure is a 1971 novel, *Under the Brightness of Alien Stars*, by a Hungarian-born Canadian, Michael Porcsa, a graduate of the University of Alberta in Edmonton.

The book was published in New York by Vantage Press, a "subsidy" or "vanity" press (the author paying for publication) and, as is almost always the case with such works, distribution was negligible and reviews nonexistent. The book sank like a stone, never to be heard of again. In spite of its all-too-apparent faults, *Under the Brightness of Alien Stars* deserved better than that.

Set partly in Europe, it seems wholly European in flavour, more like the work of Carlo Coccioli or Julien Green than any North American writer. Its style is romantic and sometimes turgid, and its dialogue is often stilted and implausible. English was the author's second language and he was not altogether comfortable in it. The book's title, for example, probably sounds splendid in Hungarian.

The central character in the novel is a young journalist, Robert Morieau, born into a wealthy Alberta oil family. Rich and bored with his uncongenial relatives and the round of dull, Edmonton parties, he takes off to Paris where he is brought out by a German boy, Horst, who turns out to be a hustler. Until this time Robert hasn't accepted his gayness, going so far as to tell himself he's just "observing" gay life so as to have interesting subject matter as a writer.

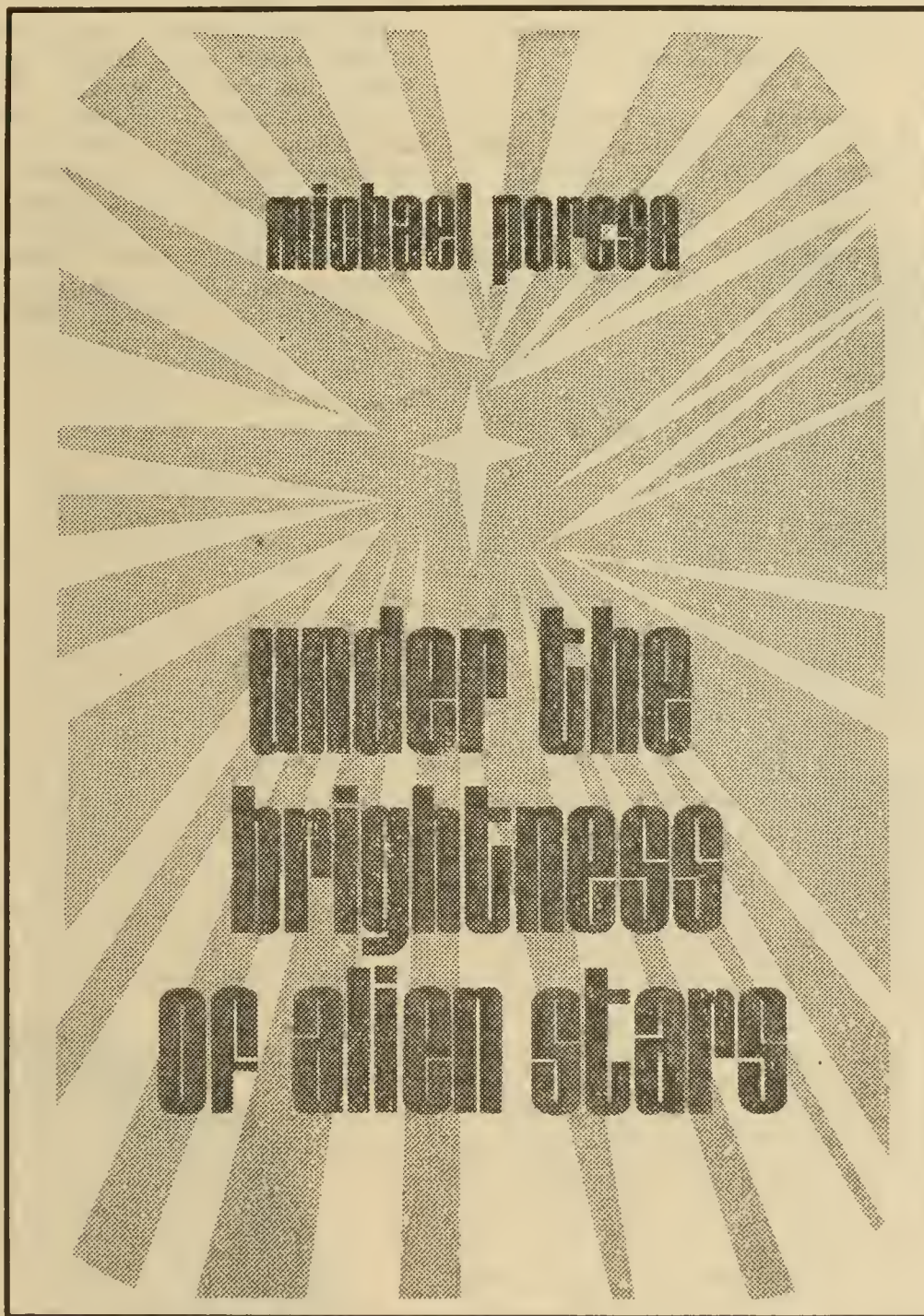
Later, he lives with a French lover, Philippe, a playwright and director. Robert and Philippe hold serious conversations about love, "Platonic" and otherwise. Robert is "enthralled" at Philippe's banalities. Philippe tells Robert he loves him: "Philippe drew the boy close, embraced him and kissed him on the lips. It was a soaring sensation. Robert closed his eyes and — as if attached to Philippe in flight — they drifted toward the sky. Everything was bright around them; sweet sounds of music were floating in the air..."

They become lovers, in spite of Robert's continuing uncertainty about his gayness. Philippe tries to convince him to disregard the opinions of others about homosexuality but Robert remains frustrated at Philippe's suave "everything is in the mind" attitude. Eventually, they break up when Robert finds Philippe in bed with a trick.

Back in Canada, Robert hears news of the 1956 Hungarian revolution and decides to go to Hungary to report on the action for his newspaper, *The Journal*. He ends up in a truck bumping toward the Austro-Hungarian border. After seeing what he can of the uprising, and realizing the Western powers will do nothing to help the revolutionaries, Robert reluctantly re-crosses the border into Austria with a group of refugees.

In a hospital there he meets a lonely boy of indeterminate age who is suffer-

"Unfulfilled longings" and attempted suicides — themes that helped send much early gay fiction into obscurity. But poet Ian Young finds one Canadian novel that deserves better.



ing from partial amnesia and desperately needs reassurance and friendship. He falls for the boy, whom he calls Paul, and gives him the love and psychological support he needs to recover from his shattering experiences. At the same time, he hopes that a "spiritual" relationship with Paul will "wash my heart clean of earthly desires, and teach me the right way to love!" The boy is clearly in for a rough time.

Paul, though sexually inexperienced and feeling that Robert has been sent to him by God, doesn't share his new friend's hang-up about sex. Here is their first kiss:

Robert "watched the sleeping boy beside him. An unquenchable desire re-awakened in him and this suppressed desire forced him to draw closer and embrace the slumbering boy and feel the life-giving warmth of his whole body. The longer Robert gazed at the boy the stronger his desire grew. He tried hard to overcome this disturbing temptation... He wished to forget that he had a body which was burning with unfulfilled longing... Then, without realizing what

he was going to do, he kissed the boy on the mouth.

"The boy opened his eyes and looked at Robert's face with great admiration.

"'Good morning, Paul.' Robert kissed the boy again on the forehead. 'Did I wake you up?'

"'No, you didn't. I am still dreaming. My dream is so beautiful I don't want to wake up... Tell me, Robert, is it really true or am I still dreaming that two lonely people who were longing for something unknown in their entire lives suddenly found each other?... When I felt the warmth of your lips on mine I couldn't believe it was reality.' ...

"The boy stretched out his arms, enclosing Robert with a firm grip. Then, as if he were performing a religious rite, he kissed him gently."

When Paul is well enough to travel, the two go to Paris. Appropriately, Robert reads Gide's *The Immoralist* on the train. During the time that follows, Paul is very patient with Robert, countering his tormented uncertainties with quiet patience, support and

love. Robert thinks of writing a homosexual novel, but then tells Paul he's decided to change it to a melodramatic story of a heterosexual triangle. "I would like to hear the other story," Paul tells him.

Before Robert takes Paul home with him to Canada, they stay for a while in Capri, that perennial holiday resort of European gays. There, the boy has a handsome Italian tutor who offers quite a contrast to the fretting Robert and starry-eyed Paul: "I always get hot when I see a well-built body."

Eventually, in what must surely be one of the most depressing moves possible, they leave Capri for Edmonton. There, Paul meets Robert's family, "a strange race of civilized barbarians." In spite of their conventionality, Robert's mother and sister Irene are won over by Paul's charm. Irene rapidly falls for him and asks him to go to Paris with her. She goes to Paul's room one night and tries to seduce him. He is embarrassed, having no sexual interest in her. When he rejects her, she is bitter as perhaps only someone trapped in Edmonton can be. "Are you a queer?" she spits. "How dramatically ludicrous, falling in love with a fruit. I must have some sort of perversion in my blood too. I suppose it's in our family."

The strain of it all becomes too much for Robert and he decides to kill himself, telling himself it will allow Paul and Irene to be together. His suicide note to Paul confesses — finally! — that he's a homosexual, and that he had confusedly wanted Paul to make him "forget I had a body with flesh and blood." Fortunately for everyone, the suicide attempt fails.

Paul rejects Robert's excuse that being "responsible" for Paul precludes making love to him. He wants to be Robert's lover, physically as well as emotionally. "I love you freely," he tells Robert, "without sacrifice or obligation. I want to love you because this love makes me happy." By the end of the book, Robert is finally realizing that his refusal to open himself to Paul has been wholly his own problem, that he has been using Paul's youth and "innocence" as an excuse to avoid coming to terms with himself.

Thus the story ends happily for Robert and Paul. Whether they ever leave Edmonton is left up to the reader.

Though *Alien Stars* shows the opposition between contrary views of homosexuality, it reduces that opposition to its manifestation in the psychological conflicts of one man. Isolating Robert's uncertainties, it shows little of their social context, something that could explain them and give them more depth and meaning. A reader from a radically different culture would probably find Robert's agonizing not only bizarre but inexplicable. The book takes its background for granted.

With good editing from a commercial publisher, *Under the Brightness of Alien Stars* could have been a better book. Instead, it appeared in badly flawed form, issued by a pariah US publisher. Few Canadians ever had an opportunity to read it, and it is now virtually unobtainable, even through second-hand booksellers. □



'You know that theory about the sexuality of the sonata form?'

## Harrison: Gayness between the staff-lines

Toronto's New Music Concerts series is one of the most under-rated cultural events in the city. The line from Butler "Beauty crieth and no man regardeth" seems to sum up most seasons. This is not to say that the series is not a success, but the attendance should be much greater in view of the fact that both the composers present and the music performed represent important events of contemporary musical art. The final concert of the 1978-79 season featured the works of the gay American composer Lou Harrison. Harrison was in attendance as one of the works was the world premier of his String Quartet Set, performed by the Orford Quartet. I took the opportunity to interview Mr Harrison while he was in Toronto. I am fond of his amazing, iconoclastic music but I was completely charmed by the man himself. His dress, ideas and lifestyle are absolutely unorthodox, at least when one considers the academic demeanour of most composers of serious music. The humorous slant with which he views his art and lifestyle is refreshing, but one never loses sight of the fact that behind the chuckles lies an artistic intellect of the first rank. The tone was set by the first anecdote which appeared in a discussion of gay composers: "Of course you know the old chestnut, 'What famous French composer went about the streets of Paris wearing women's clothes?'" I fumbled and muttered, Ravel, Saint Saëns? "Well the answer, don't hit me, is Cecile Chaminade." He looked at me naughtily. "Virgil Thompson was a success for an entire season on that one..."

In any list of those contemporary composers of primary importance, Lou Harrison's name must be prominent. He was born in 1917 in Oregon and has lived on both the east and west coast, but now makes his home in California. He was taught by Henry Cowell, the *pater familias* of twentieth century American music, and he also studied with Arnold Schoenberg, after the latter came to California. He was also associated with Charles Ives. His friends at present include the core of American composers of serious music; the name of John Cage immediately springs to mind. His music is an eclectic blend of diverse elements stemming from past styles, non-European music and tuned percussion, all of which became amalgamated in an intensely original mode of expression. It is ultimately an almost mystical synthesis of Music in the broadest sense. "Well," he says, "my inspiration is planetary, it's so broad! When you grow up you go and visit other people, I just don't understand being exclusively concerned with one musical tradition — neither did Henry Cowell. It seems to me that total absorption in your parental culture is incestuous." Harrison repeatedly points out that western music is "only one ethnic."

His music education was as broad and wide ranging as his conceptions. It was also unorthodox. "I didn't study anywhere, really, although I did take lessons from Henry Cowell, and he was a tremendous influence

for it was he who introduced me to world music." Harrison's introduction to this wider field was assisted by the fact that he was living in San Francisco during the Thirties. "In San Francisco you could walk into the Chinese Opera any night of the year. I experienced it first hand and I teach it now."

For a musician whose impulse has led him to compose for such diverse instruments as clay flower pots and brake drums, his music is surprisingly melodic. "I like music to sound good. I can't think of using electronic instruments in a way, as they often do, which passes the pain threshold. Pain is *not* what I go to a concert for. I am not part of the movement which separates beauty from meaning. There seems to be the idea that the beautiful cannot be meaningful and vice versa. Beauty is the lure." This is an interesting statement from a composer who knew Schoenberg and who is completely competent in twelve-tone technique.

Harrison, artistically speaking, is a study in reconciled opposites. His personality reflects this as well. One of his interesting facets is that he has always been an openly gay composer. This fact makes him a particularly uncommon breed. Although the arts have long been considered the preserve of gay people, the music field has a distressing history of affecting an entirely heterosexual ethos. Harrison has some cogent ideas on this subject. "Perhaps it's because orchestral musicians, for example, constitute, as it were, a European enclave in North American society, and Europeans come out less than Americans. By the same token Americans come out more in a specifically American situation, so we have a double bind operative." He laughed and added, "But you're so right, a lot of performing musicians are pretty touchy about it. I never made any bones about my sexuality."

Harrison went on to speak of the composer's role in this problem. Is there a specifically gay music or a gay musical sensibility? "There is always the problem in the gay community of trying to establish a culture; to indicate that there is a gay music. But it is so difficult in a sub-verbal medium such as music. So Tchaikovsky works up and comes! So do straights. But at the same time musical history is filled with 'speculative gays,' people we think were gay, but we don't know for sure. John Dowland, the 16th century composer, was dismissed from the Danish court for 'melancholy.' Now we're gay, in the Renaissance we were melancholy." Stonewall has not

been in vain. "The chief among these speculatives is 'The Divine Mr Händel' (that's my term). He lived with his male cook and he left his estate to him." The gay presence in musical creative process is a long-standing fact.

"But I do think that the easy crossing of ethnic borders for gay people, a fact which is almost part of our impulse, leads to a far wider point of view artistically and musically. It can only be an advantage, don't you see?" Harrison himself is an example of the validity of the idea. He spoke too of the French composer Camille Saint-Saëns whose affairs with Arab boys are legendary. "I've always felt that the Fifth Piano Concerto was a result of that sail down the Nile..." But it is a supposition which is, unfortunately, unsupported.

However, when verbal expression is added to music in the form of a text, the result becomes quite explicitly gay. Harrison has written a gay puppet opera, *Young Caesar*, based on the story of Julius Caesar and the King of Bithynia. Caesar had an affair with this monarch which was of some duration. As might be expected this work has occasioned the widest range of critical opinion of any of Harrison's works, but the opera has been a performing success. In its latest incarnation with instrumental parts re-scored for chamber orchestra (Harrison says that his original version called for the first violinist to play koto) it will soon be performed in Europe. The precedent for a puppet opera was set by Manuel de Falla who, it seems, worked with Garcia Lorca, a gay poet. The work makes an important statement in that serious music can reflect a gay sensibility on more con-

crete terms than the sexual predilection of its composer.

I asked him if being gay had contributed to or hindered his career. He felt that in some ways it had been a great help. "The camaraderie which exists among gay people covers a lot of distance and helps when you are getting established. And in the days when I was growing up if you were straight there was immediately the problem of getting married and supporting the 'Little Woman.' Your composing time was cut down." Harrison's lover, Bill Colvig, has been a great support. He credits Bill with bringing him back to music at a time when his creative impulse, if not cooling, was becoming a bit jaded. It was Bill, incidentally, who suggested the subject of *Young Caesar*.

Yet again and again in the course of our conversation we returned to the difficulty of perceiving music as a specifically gay medium. It may be in fact impossible with instrumental music to portray a specifically gay sensibility. "You know that theory about the sexuality of the sonata form? First you have a subject A then subject B and their interaction then it comes and the thing is resolved. Well it could be two men, two women, a man and a woman, we cannot tell." There are so few openly gay composers that it makes one despair. Ned Rorem is out, and Virgil Thompson is an "open secret," but there are others who were mentioned in our conversation who for propriety's sake are not mentioned here. It seems, though, that only if composers allow themselves to be identified as gay or to treat gay subjects, that a cohesive realization of a gay sensibility in all of the branches of art will emerge. It is a pity that there are as many "speculative gays" in music in 1979 as there were in 1830. It is fortunate that there are those like Lou Harrison to indicate an alternative.

James Tennyson □

Lou Harrison: "I like music to sound good. Pain is *not* what I go to a concert for."





# BOOKS

## One lump or two?

**Prick Up Your Ears — The Biography of Joe Orton** by John Lahr. Alfred A Knopf, 1979.

I once had a lover who was a famous playwright. But I did not bash in his head with a hammer.

Joe Orton's lover, Kenneth Halliwell, did.

After reading John Lahr's biography of Orton, I understand why Halliwell did what I so often fantasized. He was in a severe psychotic depression, suffering from a complete loss of identity. He had entirely invested what precious little sense of self he had left (child of parents who both died violent deaths) in his lover. He and Orton had laboured long and hard together, in mutual poverty, and the fruits of Orton's first literary efforts were directly the results of his collaboration with Halliwell. But while Orton was the real item, Halliwell seemed to be an everything-*manqué*. It was Halliwell who gave Orton the titles for his plays. It was Halliwell who directed his reading. It was Halliwell who went to prison for a term, as did Orton, when they were caught defacing library books (another collaboration), an adolescent prank carried out with a single-minded industry and hilarious result — setting aside the subsequent imprisonment, of course.

When Orton took the meteoric rise to theatrical stardom that seems to be the only avenue to success left open to English-speaking playwrights, it was Halliwell who was left behind, with only the prospect of exhibiting his eccentric collages in the basement of a shop on the "wrong end" of Kings Row. When Orton sallied forth to bugger every boy who caught his eye in Tangier, it was Halliwell who stayed behind in the ludicrously opulent hotel suite.

Lahr charts the downward spiral of Halliwell's marriage and mental health — taking advantage of Orton's copious journals from those years — with nauseating efficiency. The biographer tips his hand early, though. His first chapter is an account of the murder/suicide (Halliwell overdosed in the little bedsitter after doing the deed on Orton) and the weeks that led up to it. This is a device which is increasingly urged on writers by commercial editors who want an immediate "hook" into the book, and who want to turn even a literary biography into a thriller.

And thrilling it is. Lahr is essentially, I think, a crackerjack journalist, as the shape of his book attests. His literary insights are correct but curiously orotund; he delineates the nature of farce and Orton's use of it, but often falls back on a kind of personal shorthand that is the critic's last line of defence against a complex and anarchic body of work. He is much better at chronology and point of view and has stitched together interviews and reminiscences of Orton, all the material available to the biographer of an essentially contemporary subject (Orton was murdered in 1967), with almost dizzying facility. He dishes up so many old controversies and bitches that the reader not only has a good grasp of the vicissitudes of Orton's many incompetently mounted productions, but of the milieu Orton moved in. His co-workers in the theatre really didn't quite know how to convey his protean and ideosyncratic essence to a complaisant public. Their lack of insight is rather shocking: Orton easily might have been lost to theatrical history,

at some point *after* he was discovered (the disastrous road company tour of "Loot," for instance). As it is, he is quite as easily the most talented tragicomic playwright in the British theatre mid-century.

What this book is curiously lacking, I think, is the interior of the Halliwell-Orton relationship. Not Halliwell's motivation. Not the events that led to his apotheosis as bloody consort of the bloodied playwright who died in a scenario he might have written himself...As a matter of fact, what is lacking is the full extent to which Orton *did* author his own murder.

One has sympathy for Orton in his attempts to deal with his albatross of a lover, a man whom a dinner partner

called (to his face) "a middle-aged non-entity." But Lahr does not, perhaps could not, convey what life with/without Orton did to Halliwell in those final years — in other words, Orton's responsibility for what happened.

The lovers fought *around* issues endlessly, but Orton refused to face his *de facto* desertion of Halliwell directly. "You're mad," he seemed to be saying to the distraught Halliwell, "and I can do nothing but wait it out." Unfortunately, the waiting out itself was precisely what was driving Halliwell mad — the absence of engagement on Orton's part. *That* was a problem, at least, they did share. In a sense, Orton was a dispassionate witness to his own murder.

Lahr says at one point, "Orton knew what Halliwell had done for him but would never acknowledge him in public." And this simple statement sums up the emotional centre of their relationship. It also supports the theory that in

reality Halliwell was somehow acting out of self-defence when he murdered Orton. It was Orton's agent, a woman, who went with him to accept the prizes. It was Halliwell, lurking backstage, who was called "Mrs Orton" by the cast and crew. In every way his psychosis was encouraged: he was invisible. Yet it was Halliwell who functioned as Orton's amanuensis and his primary critic.

A cautionary tale, indeed. And one to which gay readers will bring a supplementary kind of insight. Lahr is not homophobic in his presentation and not unperceptive. This is a fascinating book. But it makes Orton a hero. He would have liked that, the creator of the ambivalent and opportunistic Mr Sloan. For every Orton, it seems, there is a Halliwell; for every Sloan, a house to wreck. Ironical that the predator inevitably becomes a victim. Joe Orton taught us that.

George Whitmore □

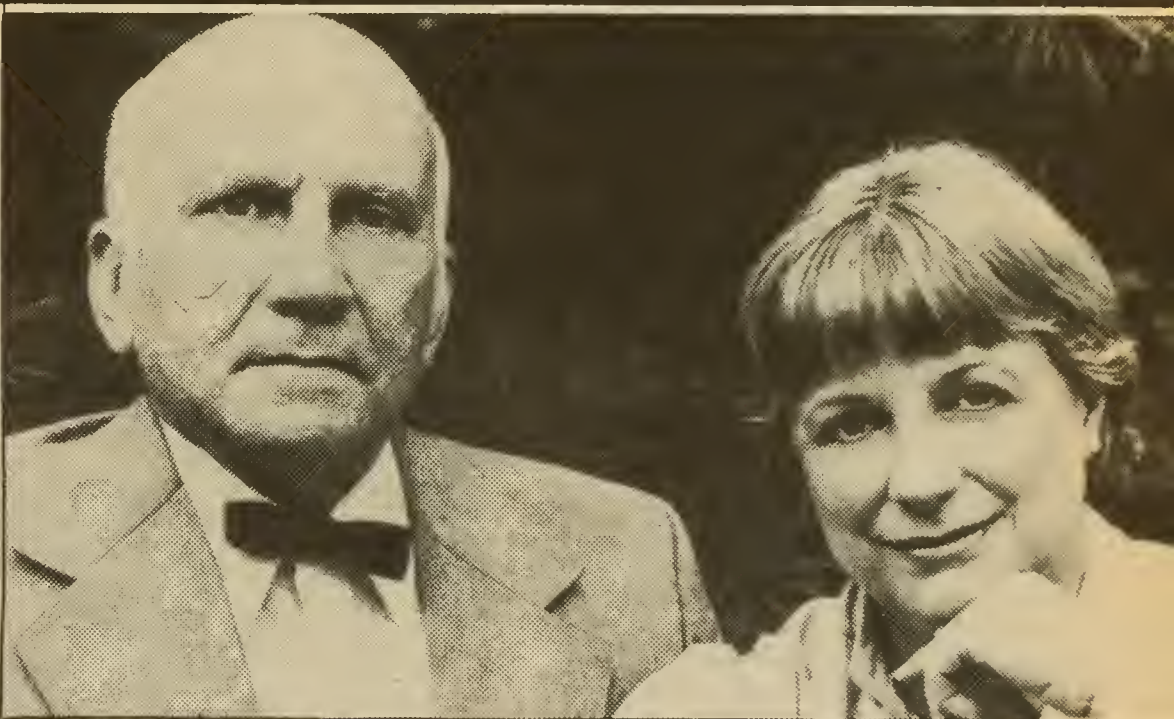
## Still-life with fruits

**Homosexuality in Perspective** by William H Masters and Virginia E Johnson, Little Brown, 1979. \$17.50.

Gay sex. It's just as good as straight sex! That is the "central thesis" and main discovery of Masters and Johnson's highly touted and much publicized study of homosexuality. In addition they found that gays and lesbians are better than straights when it comes to affection in lovemaking.

These findings, M&J claim, herald good news for gay people; for now, because of it, liberation is at hand. "It is reasonable to speculate that, when absorbed, this finding should lead to significant modification in current cultural concepts." So breathe deeply, release a post-coital sigh and be comforted in the knowledge that the oppression-causing *belief* that homosexuals are lousy fucks is about to be expelled from the body politic, thereby leaving the straight male sowers of oppression politically and sexually impotent. But, caution M&J, don't be too demanding of change, don't "overreact" to "newly developing opportunities for social acceptance" because "psychological prejudice does not alter overnight."

So watch it you multiorgasmic dykes, don't use that indefatigable clitoris "as an effective recruiting argument for lesbianism" lest, too quickly, you loose and lose those close-binding ties which your oppression guarantees. Don't close that open valve of "sexual freedom" with which all women, gay and straight, are currently being titillated. Don't become engorged with your vaginal victories, with your orgasmic omnipotence. From your new position of sexual superiority, M&J warn you: spare the rod and give the increasing number of flaccid straight men a chance to tumefy in this new "feminist" inspired socio-sexual order. Be giving and understanding because your era of "sexual freedom" will soon pass as we progress into the ambiguous Age Of The Ambisexual and when no one (by definition) gives a fuck if it is a male or a female with whom they fuck, we may recourse to (but not intercourse at) M&J's sex-therapy clinic in St Louis. There we can enhance our worth as gays and lesbians by learning to masturbate/manipulate mutually/fellate and cunniligate better — and preferably with monogamous partners. Sex-technically at least, we'll have put our homosexuality in perspective. (Well not fully...bum-fucking by gay men is beyond the can; but it really



**Masters and Johnson:** Despite science, "psychological prejudice does not alter overnight."

doesn't matter since M&J "found" that this "pseudocoital" technique is rarely used by gay men anyway...)

If a technical resolution of homosexual dysfunction does not answer our troubles, if dissatisfaction with being gay is itself the source of ill (and if perchance a healthy threat to a career is also perceived!) then the kindly "health-care professionals" will help one "convert" or "revert," depending on how much straight sex is in one's past, to heterosexuality. The chance of failure isn't bad, only about 30% they say — if, that is, you're practically straight to begin with. Be mindful however that a successful conversion is not the flip-side of failure — a 30% failure rate does not imply a 70% success rate because M&J aren't that sure of what exactly constitutes a "successful" conversion or reversion.

And what of the ethical question in this matter of change? That's not M&J's bag. Changing a person's sexual orientation is the job of the health-care professional; confronting the "bioethical problem" of a socially sustained sexual bigotry is not. For, in their words, M&J are physiological not moral pioneers: "It is not our intention to assume a role in interpreting or implementing moral judgment. These privileges and their accompanying awesome responsibilities are not within the purview of a research group devoted to psychophysiological aspects of human sexuality." It is however within their "scientific" purview to change a sexual rather than a social condition, despite their acknowledgment that it is the social and not the sexual body which is the diseased organism.

M&J realize that their knowledge of

conversion/reversion is, like the study as a whole, gleaned from a very small, non-representative, carefully screened, ethnographically unbalanced, mainly monogamous, mostly middle-class American, pre-Stonewall sample of gays and lesbians. Still, they are dauntless pioneers forging ahead with utmost confidence in their conclusions. They assure us that this new "psychobiological" perspective on homosexuality is a breakthrough in understanding gay men and lesbians, notwithstanding disclaimers from their own pen about the validity of their findings; findings, incidentally, that are drawn from such an inherently suspect research methodology as to cast extensive doubt as to the worthiness of any single part of the study.

No doubt in the interest of scientific parsimony, M&J simplify greatly the problems with which any perspective on homosexuality must contend. Stripping away the complexity and dynamic quality of the social background of gay sexuality, they allow us "to see" lesbians and gay men denuded...in a state of laboratory undress. The perspective and knowledge obtained from this "scientific" procedure is comparable to a painter rendering a garden landscape with disregard for foreground and background. Why burden the viewer's perspective with the detail and nuance of a background when a lovely floral still-life, realized in the studio, will depict all we need to know about the *life* in a garden terrain? If a rose is a rose is a rose, surely a gay is a gay is a gay — from an experimenter's point of view that is.

And should we desire to know what makes a rose a rose, why it grows and

Photo: Robert Chapman



blooms, we can study a bouquet *in vase*. Who needs a troublesome theory of soil anyway? For M&J's perspective on homosexuality the analogy is perfect: just study gays in the lab and don't bother with a theory of sexuality that would attempt to provide a context of understanding.

But, alas, for M&J theory is too much. A one-dimensional point of view is all that is needed to put homosexuality in perspective.

Herb Spiers □

## THEATRE

### An early harvest

*A Late Snow* by Jane Chambers. Atthis Theatre. Toronto.

Some of the pews of St. Paul's Church on Avenue Road in Toronto were used to help set the scene for two performances of *A Late Snow* by Jane Chambers, under the direction of Keltie Creed. The event marked the premiere performance of Atthis Theatre, the first entirely lesbian theatre group in Toronto, and the dates of June 8th and 9th, 1979, must be included in any history of the development of women's

culture in Canada.

The play is a soap opera romance that was rewritten for stage after it was rejected as a TV script in 1974. In it, a closeted university professor is confined to her cottage by a late snow, in the unhappy company of her lover, two ex-lovers, and a woman to whom she was attracted at a recent conference. It is the only all-woman script, written by a woman, with positive lesbian images, that has been published and is available in Canada.

*A Late Snow* fell short of being the perfect play for Toronto area lesbians. Editing was required in order to hold characters consistent. Some rewriting was considered, such as alternate endings or the shortening of the second act, in an effort to make the play more contemporary. Also, the script appears to attempt to cover the entire spectrum of lesbian stereotypes (current polygamous vegetarian collectivists excepted) and was dubbed "outdated" by both audience and theatre company during open discussions held after the performances.

The production and performance, however, were surprisingly professional although admittedly under-rehearsed. A team effort in covering for one another kept errors generally imperceptible in

real trouper fashion. Producer-director Keltie's sense of theatre as a form of love encouraged the inexperienced women to high standards and permeated their performances.

Potentially shallow characters were given depth, each becoming both loving and lovable, with the notable exception of Peggy, the suburban housewife who cannot muster the courage to face her homosexuality. Says Keltie, "There was no support system in the script for Peggy." The bewildered actress who played her felt compelled to denounce Peggy's words during discussions.

A low budget rendered the lighting slightly inadequate and a lack of expensive rehearsal time caused perceptible problems with props, but in general the set, which required five separate spheres of action, functioned smoothly and showed imaginative design.

The production was an exemplary first step toward the establishment of a theatre which will speak to women-loving women, and was received as such with rejoicing. However, the confining effects of low budget and lack of scripts were recognized by both the company and their audience. Though many lesbians are still struggling with the issues portrayed in *A Late Snow*, Toronto

lesbians are reaching beyond them. New lesbian images are evolving here in a climate which encourages involvement in community life. Atthis Theatre seeks new input in hopes of developing plays more appropriate to today's concerns.

Continuing the theatre will definitely raise the problem of funding. The first production was Keltie's personal project and her contribution to the establishment of a lesbian theatre. The next production will have to be funded through a community effort.

Pat Ford □

## Flipside Wilson

Two Plays by Doric Wilson: *A Perfect Relationship* and *The West Street Gang*, with an introduction by Felice Picano, SeaHorse Press, 1979. \$5.95.

The plays in this volume are some of the best examples of contemporary playwriting currently available. The fact that they also happen to be gay scripts is a bonus for all of us who are interested in and dedicated to the quality and validity of our emerging gay theatre.

Wilson intended his writings to be companion plays, complementary pieces that are "two sides of the same question." The "question" is how gay men relate to each other and the rest of the world in this "post liberation" period. *The West Street Gang* treats the public side of the question. The patrons of the Chain Gang, an unpopular West Village bar, try to mobilize when one of them captures the leader of the punk gang that at one time or another has harassed them all. Knowing that the police, public officials and bar owners don't care about their safety, they realize they must do something, but they are unsure what form their retaliation should take. Wilson's characters are typical bar types (a leather couple, a barfly, a transvestite, a humpy bartender, an aging hustler, etc, but thanks to his careful writing, they avoid being stereotypes and come across as fully-developed human beings, trying to deal with their uncertainty about what to do.

*A Perfect Relationship* deals with this same uncertainty, but on a private level. How do gay men relate to each other in non-sexual ways? If you're more than friends, but not lovers, and you don't have examples to follow, how do you interact? Ward and Greg, two "late twenties/early thirties, athletic, attractive, in a word, 'butch'" roommates sharing a Christopher Street sublet, aren't lovers, but might as well be: they argue about whose turn it is to make dinner, do the laundry, wash the dishes, etc. Their relationship is strained when Ward brings home a trick, Barry, who has designs on the apartment. The two men are nudged out of their "commitment to non-commitment" and make a tentative examination of their lives together.

Some say Wilson's characters, particularly those in *A Perfect Relationship*, represent a "politically correct" image for gays to present to the straight world. In reality, that description is too limiting — the characters show only a few of the many lifestyles that contemporary gays are choosing for themselves.

Both plays are currently being performed in New York City at the Spike bar (site of the original production of *The West Street Gang*) as part of the Glines' Festival of Gay Plays. Whether onstage or in print, *The West Street Gang* and *A Perfect Relationship* are funny, literate and important pieces of theatre.

Terry Helbing □

## FILM

### You are who you own

*The Innocent* by Luchino Visconti. Analysis Films. 1979.

Aristocrat, Marxist, homosexual: Luchino Visconti spent all his career trying to reconcile or resolve the contradictions inherent in that complex. (Italy, with its strong Marxist tradition, didn't have a Gay Liberation tradition until recently — instead, even more than other Western cultures, it has placed emphasis on machismo and patriarchal authority.)

Visconti's films, including late works such as *The Damned*, *Death in Venice* and *Conversation Piece*, reflect an inability to deal with the homosexual themes they embody — the films are self-oppressive and, hence, oppressive of others. In many of these films, the self-contempt produced by oppression is projected onto women: the ugly visual presentation of Thulin in *The Damned* is but one example.

In contrast, *The Innocent*, Visconti's last and perhaps most satisfying film, is much more objective in its recognition of women and of the oppression women suffer in a patriarchal culture. The reasons for its artistic success are complex: 1) homosexuality is avoided as an overt theme, yet a gay perspective can be felt to underline the film's analysis of patriarchal ideology; 2) from the previous hostility to women, Visconti moves to a partial identification with the viewpoint. (This remains perhaps ambiguous — some people read the film as ultimately undermining the character played by Laura Antonelli, rendering her monstrous, but her duplicity and manipulation seem clearly presented by the film as her only recourse, her one remaining means of evading the domination of the male, 3) while the film is clearly a systematic critique of its protagonist and his sexist assumptions, Visconti's own heritage as a male Italian aristocrat puts him very close to the character in certain respects. Hence the complexity of the attitude to the character: at once inward and critical, sympathetic and satirical.

*The Innocent*, based on the 19th century novel of the same title by Gabriele D'Annunzio, begins as a seemingly conventional melodrama depicting one of



the genre's classic dilemmas: the triangular relationship between husband (Giancarlo Giannini), wife (Laura Antonelli), and mistress (Jennifer O'Neill). It is through Visconti's skill that the emphasis in the narrative is shifted from the question of resolution of the dilemma to an analysis of the patriarchal/capitalist assumptions and values that produced it. Visconti achieves this analysis through a detailed delineation of character — particularly the male.

A crucial assumption made by the husband exposes the workings of patriarchal ideology and, ultimately, leads to his own self-destruction. That assumption, which is at the core of *The Innocent*, is that women are to be seen on the one hand as objects reflecting male desire, and on the other as repositories of the cultural values of a patriarchal and capitalist society.

That society has already endowed the Giannini character with the right to ownership. He justifies his extension of this right to intimate relations by professing to be an atheist, insisting that morality is nothing more than a cultural pretext disguised as religion. In actuality, he applies this "freedom" principle only to himself: he sees his wife in the traditional moral role of the madonna and his mistress in the immoral one of a whore. His wife, then, becomes at once desirable and threatening when she offers herself physically and spiritually to another man. At first, Giannini

thinks he will be satisfied to repossess her physically, but he soon realizes that that is not enough. When he finds that it is impossible to "own" her moral nature (spirit), he belittles her stance, claiming that his emphasis on the physical relations of life is superior — again using his atheist position to endorse himself. The crime to which he is ultimately driven — no less than the murder of a child, the "innocent" of the title — is the logical outcome of the assumption that manhood is defined by power and possession: he can't tolerate the fact that the infant isn't his own, that it represents a constant reminder of his wife's relationship with another.

The wife's rejection of Giannini has two significant consequences. First, the mistress discloses that she understands the nature of patriarchal investment in the female and rejects it — she defines her own sexual desire and is capable of embodying moral worth in her own right and recognizing it or its absence in others. Hence, she rejects Giannini's claim to value as a person, although she admits to and accepts her physical desire for him. Secondly, Giannini, in a romantic but ill-conceived attempt to assert that he too deserves respect, commits suicide in her presence. Ironically, the gesture is hollow and in no way redeems him. It is still another expression of his patriarchal/capitalist values — possess or destroy.

Richard Lippe and Robin Wood □



Fab faggot fantasies

**The Gold Diggers** by Paul Monette. Avon. \$4.95. Paul Monette's latest book, *The Gold Diggers*, is a stylish Hollywood novel with both a heart and a mind, a story far more complex and much less camp than the 30's comic cliché of a blonde-on-the-make suggested by the title. Some of the characters *are* on the make financially of course: Rita, for example, has come out to the coast to visit her old friend Peter and his lover Nick, and to "make her fortune." But Nick and Peter have theirs already, and Sam's a hustler by vocation; no-one's going hungry in the white LA sun.

Monette's style of close comment, his way of getting "good at hairline distinctions," make the novel a comedy of emotional manners. Because it's LA, people are often found alone in cars or by the pool, and we watch the mannered play between each person and his fantasy. When people do get together, the manners are very contemporary, sexually and sensually liberated, very much real life (always excepting the sun and the money).

Still, the obvious point of the title is important: all of the characters *are* digging for gold: chasing fantasies, day-dreaming, consciously injecting metaphor into their lives, call it what you will. More sophisticated by far than the Thirties blonde, they are the LA counterparts of Woody Allen's charmed Manhattan lives.

The fabulous house in which Nick (an LA native who's made a fortune in real estate), Peter ("superstar" interior decorator, eighth in line to the Russian throne) and Rita live was built for Rusty Varda in the 30's. He was a director of silent films, very successful but not very good.

Varda left a treasure hidden in the house, which Sam knows of and which Rita actually discovers. Nick's professional relationship with Sam becomes anxiously emotional. Peter wants to become a painter, a real artist. And so the story unfolds.

Both of Monette's novels (*Taking Care Of Mrs Carroll* was published last year) have elaborate plots worthy of the best Hollywood melodrama, but neither book relies on situation for its chief effect. The characters *in* the situations are of most interest, and it's not so much what they do, as what they think and feel, that fills the pages.

The narrative voice of *The Gold Diggers* is in the third person, and is theoretically capable of drawing back and judging the actions or thoughts of all the characters. But Monette is in sympathy with his creations, and he indulges their not-insignificant narcissism by allowing their thoughts to take over much of the story. Their emotional lives vibrate on the surface of their thinking, and each reveals to us as much as he or she knows. For the most part this works very well and while examining themselves, the characters are examining each other too. Monette's greatest success is his optimism, his ability to bring good people to a credibly happy ending.

Of course it helps that these good people have beauty and taste and profitable careers. But this is a Hollywood novel as well as a gay novel — what better place for an exploration of fantasy? The whole book is a fantasy, and everyone in it is acting one out.

In a recent interview in Boston's *Gay Community News*, a gay film distributor



Monette: The manners are liberated, if not the politics.

George Mansour suggested that the term "gay movies" is "almost redundant." For countless gays growing up in the 30's and 40's, Hollywood splash and glamour provided an escape from an almost entirely repressive society — ambivalence was possible on the silver screen, and sex was possible in the back rows. And the movies remain a rich and continual source of metaphor and style for gay men.

Such a life is anathema to much of gay liberation politics. But it is unavoidably a part of developed gay culture, and in real life, gay culture often *is* gay politics, if only by default. It might be hard for you or me to write about gay people without analyzing their politics and there are moments in *The Gold Diggers* when a little political analysis would be very welcome (in the midst of Nick's embarrassing ramblings about cowboys, for example). But obviously, most gay people don't think politically; they see gay issues in a social or emotional context.

In *Taking Care Of Mrs Carroll*, Rick (the narrator) has several bitter things to say about gay life, but he recognizes that he's on the right side of the line that divides all gay men:

In one of the crueler customs of that country, the men who have made it out of the closet walk all over the men who stay in. It is the *closet* they are raging at: but the college deans and the priests and the live-in sons, paralyzed by their hidden wish, get beaten because they are in the way.

For Monette, it is at least essential that his characters be out of the closet; he understands that otherwise, they wouldn't have a chance of indulging their fantasies. They'd simply be twisted by them.

Wealth (and the mobility that goes with it) insulates enormous numbers of gay men from almost all signs of homophobia, so their politics often aren't much good. But paradoxically, wealth frees men like Peter and Nick to live openly gay lives, to take advantage of the creative and sexual opportunities that are the chief aspect of what we understand as gay culture.

From the shape of male bodies to the shape of the living room, from the right way to treat Chasen's to the psychology of hustlers (the LA cultural equivalent of Broadway shows), Monette consistently and intelligently details the tribal rites of the faggot fantasy of Los Angeles, but within the context of the larger fantasy of Hollywood, the

movies, and their passionate history. The tale of Peter and Nick and Rita and Sam is told in counterpoint not only to Rusty Varda's life, but to a series of Hollywood "star stories" that share characters and emotions and even possessions, until the reader luxuriates in what the characters seem to have been feeling all along, what Rita calls "the feeling of being touched by a fabulous story."

Gordon Montador

Ire and brimstone

**Some Do** by Jane DeLynn. MacMillan, 1978. \$6.50.

Like Rita Mae Brown's *Rubyfruit Jungle*, Jane DeLynn's *Some Do* provokes laughter while telling a very serious story. Although DeLynn's writing style is humorous and even a little bizarre at times, it adds force to the devastating commentary she has created. Very real tensions exist, with Berkeley in the Sixties — a battleground in its own right — as the scene of her own desired revolution. The familiar themes are here (perhaps a bit too familiar, but this does not detract from the story): establishment values vs socialist ideals, feminist theory — and foremost, the power of men, especially in its sexual form, and the extent to which women are expected to accept it.

Seven women are thrown together to try to find solutions to these problems, each of them from diverse backgrounds, and economic situations, and each having had experiences with male power. DeLynn chooses to focus on the deadliest form of male sexual power — rape. Most of the women characters in the book are subjected to rape, whether it be from a well-intentioned boyfriend or a balding forty-year-old. DeLynn's solution to this menace is, to me, a good one and it's quite worthwhile to pick up the book to read this alone. In fact, I haven't had this

much fun hating men since I read Marilyn French's *The Women's Room*. The books are similar in promoting disgust and outrage at the imbalance of power between men and women. One of the better lines from the book underlines the basic problem beautifully. In a heated retort to her husband, the central character proclaims hotly, "if you had bothered to pay any attention to me in the last four years...you would have learned that women do *not* have rocks!"

Dissatisfaction underlies these women's lives, mostly sexual frustration. One of the male characters is aware of an inequality in sexual relations but he does not feel like correcting it. The girl in question just wants to murder him. Like the man, I sense an inequality in the book, as if DeLynn were ganging up on all men — and indeed she is, but I don't feel like criticizing her for it. As in sex, it's pleasant and I'm enjoying the after-glow — minus the guilt, I might add.

DeLynn's idea of a revolution comes in a fiery speech delivered by one of her "survivors" at a rally on rape. The force of it is positively scary, but it also makes me want to stand up and cheer "Right on, woman" along with her fictitious extras. We're accused of having no guts to change the power structure: "You want power, go take it!...Men know this. Deep down, they're petrified of us!... Why do you think they try so hard to discredit the Movement...Stop cooking their meals, stop sucking their cocks, take the bankbooks they put in your joint names and get the hell out!" DeLynn raises a definite challenge, but I would have to say here that the "sermonizing" becomes a little tedious and sudden, as if she suddenly realized she was getting to the end of her book without mentioning her pet peeves.

In DeLynn's world, at least, justice is achieved, but true answers to the problems she raises still elude her, and our, grasp. As her title suggests, Some Do (win) and some don't.

Donna Kaye

AESTHETERA



**A smart affair:** The Mercer Union was done up like a high school dance in a mid-June benefit for YYZ, an artists-run gallery at 567 Queen St W in Toronto. Performers included The Biffs and the antinormal singers. Antinormal, making their "second debut," looked like popsicles: cool and synthetic in pink, yellow and aqua J-cloth shirts and ties. Accompanied by keyboards and a rythm ace, and harmonizing with fingers in their ears (l-r above) Paul Hackney, Tim Guest, Massimo Agostinelli, Billy Sutherland and Glenn Schellenberg (not pictured) sang among other things "Crimson and Clover," "My Boyfriend's Back in Town," and "To Sir With Love." YYZ is planning another benefit in September.

• Watch for the Toronto anti-nuke performance with Holly Near and J T Thomas in concert. September 8 at the Faculty of Education Auditorium, U of T, at 8 pm. Tickets are \$5 advance at Glad Day Books and the Women's Bookstore or \$6 at the door.

Our Image contributors

Pat Ford is witty and has a big nose... Terry Helbing is Managing Editor of *The Drama Review*. Donna Kaye has studied broadcasting and is looking for work... Richard Lippe and Robin Wood are frequent contributors to this magazine. Gordon Montador has been out of town... Herb Splers is spending the summer pumping his pecs at The Pines... George Whitmore is working on a new book

Photo: George Whitmore



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# The Ivory Tunnel

Gay Small Press by Ian Young

## California romance and Dutch raunch

A considerable number of readers of gay literature find much of what is offered to them sex-obsessed, heartless or cynical, and it is understandable that there should be a craving for Romance — for the idealistic, the lyrical, even the sentimental. A number of gay historical romances may fill some of this need — Mary Renault's widely popular novels, for example, and a book like Larry Quirk's self-published fantasy, *Some Lovely Image*. Of the recent crop of gay novels, Edmund White's humorous and haunting *Nocturnes for the King of Naples* could be said to represent the Romantic school, in contrast to the "doomed queens" of Andrew Holleran's *Dancer from the Dance*, and the extended whine of Larry Kramer's *Faggots*. White's writing is sophisticated and complex. A vastly more simplistic kind of romanticism is provided by a popular poet like Walter Rinder, who conveys tenderness, soothing uplift and a subdued, ironed-out eroticism.

It is Rinder's kind of approach that Lawrence Reh takes in his collection of poems *If I Could Crown Your Hills With Gold* (\$5.95, Atlantis Rising, 308 Eureka St, San Francisco, CA). Reh writes a nebulous, undisturbing sort of verse, uses archaisms like "o'er," stilted expressions ("Moreover, I continued..."), and lots of references to sunrises. Like Rinder, Reh accompanies his poems by his own photographs. This works well for Rinder, but Reh is a mediocre photographer, and the young hunk in all his photos is bland and unexpressive, at least when Reh's camera is pointed at him. As with so much romance, more is promised here than delivered.

Bruce Elliot's *The Potency Clinic* (\$3, Bleecker St Press, Suite D518, 463 West St, New York, NY 10014) is a sour little novel about a married psychiatrist who travels to New York City to improve his sex life. He goes to a clinic which supplies individuals the psychiatric community calls "sex surrogates." It doesn't work out, and he falls in with a married longshoreman-cum-bartender who tries to seduce him — and eventually succeeds, in a sordid little tussle in a pantry during an orgy. Then it turns out...but I won't reveal the ending. I wonder, though, what impelled the author to write this book, a competently executed but pointless tale of uninteresting and thoroughly unpleasant people.

The epic poem or verse novel is perhaps the most difficult of all literary forms. Emanuel Ro makes the attempt in *Lover John: A Novel In Verse* (\$4.25, Panhandle Press, San Francisco, CA) but his semi-autobiographical narrative

is rambling and unfocused and its free verse cannot conceal its deficiency either as prose or as poetry. The cover blurb claims *Lover John* "includes a poetic theory of race that echoes and on certain points refutes that of (Nazi theorist) Rosenberg." It eluded me totally. Panhandle Press seems to be concealing its address.

Some of the boldest gay erotic poetry has been published in English by writers living in non-English speaking countries: Nils Hallbeck's Stockholm-published books, for example. Both recent chapbooks by Jim Holmes, an American poet who teaches at the University of Amsterdam, are no-holds-barred upfront gay erotic verse. Not complex or subtle poetry, perhaps, but lively and very enjoyable. *The Gay Stud's Guide to Amsterdam* (written under the pseudonym of "Jacob Lowland") is a book of sonnets, accomplished in their casual tone and easygoing rhymes. *9 Hidebound Rimes* is free verse. Holmes is not afraid to write about "the whole damn commune making it together" or "the pretty sissy in pleated pants/who makes it giving a stud his piss." One of the poems in *9 Hidebound Rimes* was inspired by a poem of Canadian Doug Wilson.

*5 Sonnets Somewhat Sad* is a chapbook of Dutch poems by a young poet, Ron Mooser, and translated by Holmes. Mooser's work is more sedate than Holmes'; where Holmes is raunchy, Mooser is romantic, sometimes bitter-sweet. All three books are essential for any collection of gay poetry. *9 Hidebound Rimes* and *5 Sonnets* are \$2.50 each from Pink Triangle Poets, Weteringschans 131, 1017 SC Amsterdam, The Netherlands. *The Gay Stud's Guide* is \$3 from C J Aarts, Pieter Aertsstraat 87, 1073 SL Amsterdam.

*Swimmers* is an attractive portfolio of ten postcards depicting Robert Chapman's black & white candid photographs of young male swimmers. The casual, unposed quality adds to the eroticism. No price is indicated but the set is available from Angus Whyte Gallery, 121 Pinckney St, Boston, MA 02114.

In a previous column, I reviewed John Lauritsen's pamphlet *Dangerous Trends in Feminism*, which dealt with censorship and hostility to homosexuality among some elements of the feminist movement. *Censorship and Feminism: An Exchange* is Lauritsen's compilation of a debate in the pages of *WIN Magazine*, published he writes, "as I do not think Censorship should get the last word." Copies are \$1 each from the compiler, 26 St Marks Pl, New York, NY 10003. □

*Swimmers*, candid eroticism in a portfolio of ten postcards.

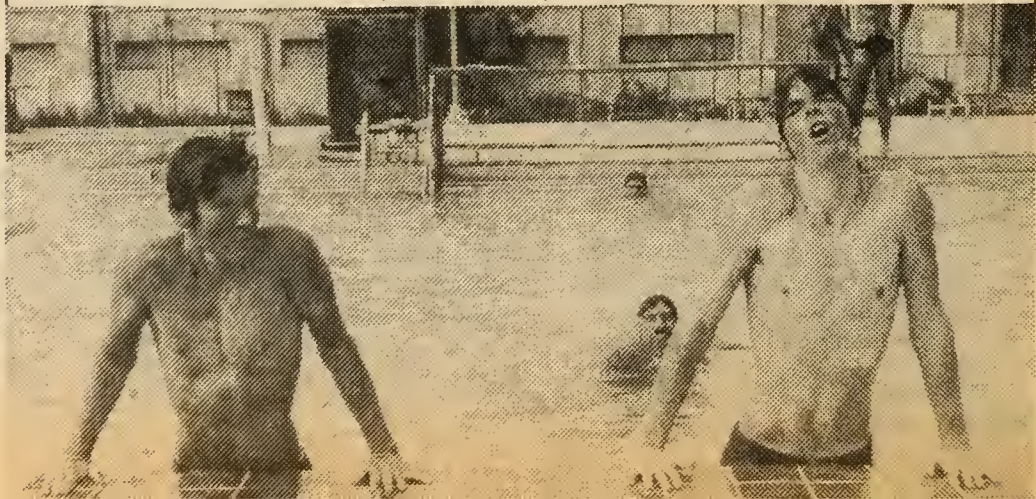


Photo: Robert Chapman



NEW YORK

Strong support for the riots which followed the Dan White verdict in San Francisco came in **The New Republic** for June 9.

"...it would be unhistorical to bemoan the protesters' resort to violence or their insistence on seeing the case in terms of sexual prejudice. Movements of social liberation just don't happen that way, much as we might wish they did. There is, then, cause for celebration in this collective emergence of gays from the political closet," wrote Paul Robinson. "I, at least, found it enormously moving."

- Robinson also called San Francisco an exceptional city: not because it is a fluke, but because it is a vanguard, and the actions there are a portent for the rest of the United States unless homophobia abates.

**Maclean's**, meanwhile, which ignored the San Francisco riots, fussed about homosexuality and the church on June 18, following the US Episcopal church's endorsement of ordination for gay men and lesbians as long as they

**mon-i-tor (món'e-ter) *n.*** One that cautions, admonishes or reminds. Any device used to record or control a process. (*tr. v.*) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Latin, one who warns, from *monere*, to warn.)

don't practice what they acknowledge.

The news item's warning: that "traditionalists will have to wrestle not only with their own consciences but with the possible effects of homosexual ordination on an already shrinking number of congregants."

Another whimper for keeping the matter in the closet.

Norman Snider doesn't like anyone: in his **Quest** commentary on the *Body Politic* trial, there is a snide comment for every side of the question. Collective member Gerald Hannon is condemned for daring to be relaxed rather than intense; evangelist Ken Campbell is singled out for his sinister saintliness, homophobic newspaper columnist Claire Hoy is chided for thick-headed mis-quotation of facts, *TBP* itself is characterized as riddled with cant and cliché.

And as far as Snider is concerned, the trial over "Men Loving Boys Loving Men" settled nothing: he acknowledged neither the heightened anger of the gay community over the Crown's provocative appeal, nor the heightened sensitivity of the public that that community has a legitimate case to present.

The conservative monthly **National Review** has adopted a distinctly libertarian tone towards homosexuality in recent months.

As in: "People who think television has no standards should consider the case of Texas evangelist James Robison (who) used to have a weekly show on a Dallas station, but he persisted in inclu-

ding homosexuality among sins condemned by the bible, along with murder, drunkenness and adultery...the station got fed up and abruptly cancelled his show."

And: "Kate Millett, of course, is gay. Just so, Jacob Javits and Lowell Weicker are Republican. Oh, Kate may have booked passage on one or four or 44 Sapphic relationships: it doesn't matter much," wrote D Keith Mano, in the June 22 issue.

It's just as easy to believe that Tom Berenger and William Katt are not gay, as to speculate that they are. But American gossip journalism, seized with the topic of gays-as-news, knows a good scintilla when it arises.

And so the July **Playboy** review of **Butch and Sundance: The Early Days**, starring the dimpled dark Berenger and the dimpled blonde Katt in the roles made famous by Paul Newman and Robert Redford, suggests that the film "may be a beauty contest (pay your money and take your pick, girls and gays)."

Thanks for the tip.

Over in Rona Barrett's Gossip, the chatter is that both boys are — to quote a cutline — “hunky.” And in an interview, Katt says of Berenger: “I love him. I think he’s great...Tom is probably one of the sexier men — and I’m not gay — but Tom is one of the most sensual men I’ve worked with.”

**Hunky? I love him but I'm not gay? There's a lot of co-opting going on around here.**

The fascination with sexual preference of celebrities continues in the June 19 **Esquire**: even the contents-page hype for the cover story about one-time NFL quarterback Joe Namath titillates with the quiz: "Is he drunk, on drugs, depressed, gay?"

The answer, according to Namath, is none of the above. Thank goodness, squeals the — female — reporter. The man who drove so many women wild just couldn't be gay. A tragedy.

But if he were — and drunk and depressed and a druggie, too — what wonderful gossip that would be. Eh? In the same issue, *Esquire's* new management — a couple of ad-man hot-

shots from Tennessee, with more money than talent or style — continues the magazine's Dubious Achievement Award for June.

To the South Dakota high school student permitted to take his boyfriend to the senior prom went the "Limest wrist corsage of the month."

Dubious taste, for sure: but the new publisher and the new editor (who replaced Clay Felker, responsible over the years for positive gay pieces at *Esquire* and *New York*) have, after all, promised to re-make the magazine for real men — and are off to a quick start.

Nothing a minority does will ever be fully accepted by the society of the majority, says Dr CA Tripp in an interview in the June 22 *New York*, and so homosexuality will never be "accept-

ed openly and generally."

That's a down note to a generally up interview, promoted by the hyperbolic but heart-in-the-right-place weekly as the latest word on "the meaning of gay."

In other answers, Tripp (author of *The Homosexual Matrix*) says there's no such thing as a cure for homosexuality, and needn't be; that homosexuality certainly does not threaten the survival of the species; that homosexuality is not a biological aberration; and that bisexuality is increasing, especially among women.

Colin Vaughan, political columnist for **Toronto Life**, expressed some honest anger in the June issue over anti-gay and racist writing in the Metro Police Association Magazine.

"As I write this, it's almost six weeks since the public learned (of the articles)...I've waited these six weeks for some hard evidence of honest-to-God shame from the ranks of the police or for a genuine show of outrage from our political leaders...I've waited in vain. It's not that I'm disappointed. I'm angry at the silence of the police and even angrier that our most senior politicians would take a 'wait-and-see' attitude... the silence at City Hall and at police headquarters in the first six weeks was terrifying."

Quite. And even more so for the gays, the Pakistanis, the Jews, and the West Indians, Mr. Vaughan. □

*Know something we should know? Have you heard or seen anything that would be appropriate to mention in this space? If you have, let us know. Send information to: Monitor, c/o TBP, Box 7298, Stn A, Toronto, ON M5W 1X9.*





# Classifieds

## FRIENDS

### Alberta

EDMONTON GAY WOMAN would like to meet gay women for friendship and possible relationship. Enjoy arts, music, outdoors. Love quiet evenings, stimulating conversations and fun. Am reserved but thaw easily. Correspondents promised prompt reply. Drawer B556.

## FRIENDS

### International

LONELY, NICE-LOOKING, masculine, gay, American, blond, blue eyes, 150 lbs, 29, 5'9", wants to move to Canada. Can offer affection and companionship in exchange for some support. Jim, 6550 East River Rd, Apt 318, Fridley, Minnesota 55432 USA.

GOOD-LOOKING muscular male, 25, 5'10", 145 lbs, seeks young body builders for correspondence and/or meeting. Photo appreciated. Write Ralph Blanchett, Flat 3, 51 Brook Street, Hawthorn 3122 Victoria, Australia.

### Alberta

GAY MALE, 21, seeks correspondence with others in and outside of Edmonton. Would prefer a permanent relationship (don't we all), but am able to have a good time too (I didn't quite mean it that way). Drawer B569.

HI! I'M NEW to Calgary. I hope to meet all you lonely cowboys. I'm 31 blue eyes, light brown hair. Interested in sincere people only, any age. All letters answered. Drawer B550.

### British Columbia

ATTRACTIVE, intelligent, humble man, mid-twenties seeks male with similar qualities. Enjoy raquetball and classical music. Vancouver area only. Drawer B562.

### Northern Ontario

THUNDER BAY: Businessman, 39, average appearance and shape, 5'10", 170 lb, brown hair, eyes, moustache. Visit Thunder Bay at least once a month and wish to meet somebody to age 40 to share evenings. Should be of similar build, straight appearance and discreet. Reply in complete confidence and let me know about yourself, your interests, etc. Photo helpful and will be returned if you wish. All answered. Drawer B564.

### Montreal

GAY MALE SEEKS correspondence with same for companionship and possible relationship. Have own apartment. Drawer B493.

### Nova Scotia

HALIFAX GAY COUPLE seeks friends for life of gay abandon. Rural gays most welcome. We're mid-20s and possess wide range of interests. Drawer B503.

### Ottawa/Eastern Ontario

PROFESSIONAL, 25, Quinte Loyalist area, looking for friends, possible relationship with similar. Tired of bar scene, hoping for something more. Varied interests. Write with photo and phone number and tell me about yourself. Discretion expected and assured. Serious replies please. Drawer B553.

MIDDLE-AGED MALE, 45, single, professional, well educated, tall, slim, values honesty, trust, maturity, humour. Enjoys the arts, good conversation, quiet but exciting times together, versatility, openness to new ideas and experiences. Not into bar scene. Would like to meet man (age 40-60), masculine, mature, with similar tastes, hopefully for a long term, meaningful relationship. Must have own place in beginning. Tell me about yourself in a letter with telephone number (a must) and photo. Sincere replies answered in confidence. Loneliness does not have to be a way of life when two can come together in body, mind, and spirit. Drawer B522.

### Toronto

SONGWRITERS and/or lyricists: Am interested in meeting other S/L for hopeful mingling of ideas, possible partnership, and/or probable friendship. Musically I am a non

professional looking for others with similar interests. Love rock, new wave and some folk and am open to anything. Drawer B545.

YOUNG PISCES MALE, 22, small, well-proportioned build, brown eyes, sensuous and sincere. Would like to meet sensitive, attractive, older man who has both a sense of humour and adventure to share. Drawer B565.

BI-MALE, 43, SEEKS friendship with same. 25-45 professional occupation, enjoy squash, hiking outdoors and athletic activities. Like serious movies and radical theatre. Relaxed meals and good conversation. Committed to personal growth, warmth, honesty, socialist politics. 5'9", 161 lbs. Drawer B544.

ROMANTIC, AFFECTIONATE guy, 28, good looking, blond hair, brown eyes, 5'11", 145 lbs, clean-shaven, well built, intelligent, responsible, sincere; looking for a lover 18-30 who is also into loving, a home life, camping, dancing, music, bicycling, movies, reading, cuddling, making love, talking, travelling and more. If you're interested please send phone number and photo if possible. The worst that can happen is we'll become friends. Drawer B551.

KEENLY SENSITIVE colourful refined but uneffeminate male, white, 22, 5'11", 150 lbs, dark, attractively combined, wishes to share and polish his tastes and interests in arts, politics, gastronomy, sports, etc with man somewhat similar physically, twenties, open, relaxed, pleasant-looking and cultivated. Drawer B568.

GREAT-LOOKING, blond, 27, 5'10", 150 lbs, masculine, own house and car. Would like to get together with young guys (21-25) for fun times. Am easy-going. Drawer B570.

ATTRACTIVE NORTHERN Italian male, 34 years, 5'10", very fond of contemporary design, architecture, great world traveller, very discreet, seeks goodlooking, intelligent gays or bisexuals, preferably younger for splendid times together. Photo and phone if possible. Drawer B571.

I HAVE MANY BLACK FRIENDS and would like more. I'm a gay white male, educated, active and well adjusted, who is fascinated by black culture. We can learn something from each other. If you are visiting or living in Toronto please get in touch. Drawer B573.

OBEDIENT MALE, 49, wishes to meet attractive dominant woman or man. Will accept spankings and other punishments. Fully confidential. Please give a phone number and date(s) and time(s) to call. All replies answered. Drawer B575.

YOUNG MAN, 21, university student, seeks mature, Caucasian, straight-looking 19 to 24 year-olds in hope of meaningful relationship. Loves conversation, dancing, dining, philosophy. Photos preferable but not prerequisite. Drawer B547.

BLOND, BLUE-EYED and handsome 29-year-old male seeks sincere friendship. I have a well-balanced personality, good adjustment to sexuality, am versatile physically, with a well-defined and proportioned build from regular swimming. 6', 155 lbs, articulate and self-reliant. I have an enthusiastic and enquiring mind, plus dependable approach to life. I am straight acting and appearing professional, who seeks a quiet, sensitive but masculine individual 21 to 34 with wide-ranging interests and integrity, who is preferably non-smoker and is similarly clean shaven, trim, physically fit with light body hair. I consider that shared interests tend to promote for more enduring companionship, just as much tenderness and cuddling. Strict confidentiality recognized. Please reply: Drawer B548.

GAY TASTE, 26 years, likes Irish and German and unusual quality in men. Is adaptable but likes to play shy; wants the attentive dude who has his mind made up. Photo if possible, OK? Drawer B552.

IF A SLIM MATURE MAN with silver grey hair and beard extremely versatile and experienced sounds interesting get in touch. Drawer B554.

MALE, 22, 5'9". 175 lbs, bearded, university graduate. Moving to Toronto in September. Seeks guy 22-32 for friendship or more. Inter-

ests: music, dancing, theatre and quiet times. Drawer B560.

GAY MEDITATORS, vegetarians welcome. I'm an experienced enterprising handsome young man, with many interests who wants to meet someone different. If you're an intellectual positive thinker who's health conscious, let's try something new. Any age. Drawer B557.

"LOOKING FOR A LOVER that needs another." GWM, 27, 5'8", 135 lbs, masc, fair hair and skin, blue eyes, straight-acting & looking. "Just out," very open minded. Would love to hear from attractive masc males 20-30 yrs. Interested in friendship or possible relationship. Need someone who can teach me or at least explore the pleasures of gay sex. Photo receives quick reply. Drawer B561.

GAY MALE, YOUNG 39, wishes to meet others for friendship, theatre, beach etc. Love sex. Must be masculine as I am. Phone and photo if possible. I am new to Toronto after 15 years away, need warmth, love and affection. Clean and discreet a must. Drawer B563.

GRADUATE STUDENT, 25, currently residing in North York, seeks younger companion, preferably undergraduate, attractive and masculine. Phone OMEGA/92, evenings.

TORONTO WRESTLING CLUB seeks new members. Novices welcome. Write: John Morgan for details, time/place of meetings. Drawer B534.

BI-MALE, NEW to gay scene, interested in squash, biking, the arts. 29, 6', 175 lbs, attractive, open, good listener. Would like to meet similar bi or gay. Photo and phone appreciated. Very discreet. Drawer B504.

ATTRACTIVE YOUNG professional, 29, 5'7", 135 lbs, seeks same for companionship, and possible relationship. Interests include travel, theatre, sailing and good times. Would like to meet someone, similar build, between 21 and 31 who is creative, has sense of humour and enjoys living. Drawer B505.

ATTRACTIVE, DISCREET guy, 29, 5'7", 130 lbs and very horny seeks same under 30 for friendship and hot intimate encounters. Please send descriptive response outlining your interests and desires. Drawer B507.

### Southern Ontario

ATTRACTIVE, SENSITIVE male, 18, dark brown hair, moustache, 140 lbs, 5'9", likes disco, dancing, theatre, reading, walks, seeking friendship with good looking, affectionate, secure man. Drawer B549.

## CAMPING

G/M, 28, TAKING CAMPER from Victoria /Vancouver to Toronto about August 18th. Want individual to share driving. Victor 383-9659 (Victoria).

I SEEK GOOD GAY person for camping and good times. Real love-making. Drawer B566.

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## HOMES

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HORSE SHOW EXHIBITORS at Ottawa Ex. Looking for accomodation/friends near Lansdowne Park, Aug 22-25. Call (416) 983-9467.

### Saskatoon

MALE GRAD STUDENT, early thirties, seeking accomodation September for year at University of Saskatchewan: room? shared apartment? house? Am tidy, good conversationalist. Drawer B555.

### Southern Ontario

MASCULINE MALE MID30s, 2 bed-room, pool, sauna, open visitors, Niagara region,

male, female, use of kitchen free to good cook or domestic person. Drawer B472.

A FARMER WANTS a young honest reliable guy on farm who needs a home. Drawer B546.

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SHARED HOUSE in Toronto has two openings for non-tobacco-smoking, financially stable, mature men. One dog, a cat, and a huge park are also part of home. \$137 & \$108 monthly. 535-1537.

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The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing to be listed, or to revise information presently listed, should contact: *The Body Politic Community Page*, Box 7289, Station A, Toronto, ON M5W 1X9.

## ALBERTA

### Calgary

- **Dignity/Calgary**, Box 1492, Station T, T2H 2H7, Ph: (403) 269-7542.
- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, PO Box 1238, Stn M, T2P 2L2. Ph: (403) 266-5304.
- **Gay Academic Union**, Student Clubs, Rm 209, MacEwan Hall, University of Calgary, T2N 1N4.
- **Gay Information and Resources**, Rm 312, 223 12 Ave SW, T2R 0G0. Ph: (403) 264-3911. Information and counselling Monday-Saturday; Gay AA Monday; Lesbian discussion Tuesday; Men's discussion Friday.
- **Gay Youth Calgary**, c/o 702-816 4 Ave SW. Meets Thurs, 8 pm, Rm 319, 223-12 Ave SW
- **Metropolitan Community Church**, PO Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727. Services Sundays 11:30 am at Back Lot Theatre.
- **Parents of Gays and Lesbians**, c/o MCC Calgary, PO Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727.

### Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 432-9204.

### Red Deer

- **Gay Association of Red Deer (GARD)**. PO Box 356, T4N 5E9.

## BRITISH COLUMBIA

### Nelson

- **The gay group** here can be contacted by writing: Woodland, PO Box 326, Nelson, V1L 5R2.

### Prince George

- **The gay group** in this city can be contacted through the Crisis Centre. Ph: (604) 563-1214.

### Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4.
- **Dignity/Vancouver**, Box 1036, V6B 3X5.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Station A, V6C 2P7. Ph: (604) 689-3139.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Rights of Lesbians Subcommittee, British Columbia Federation of Women**, 1730 Stephens St, V6K 3V5.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V8W 2Y2.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)** PO Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.

### Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Station E, V8W 2M6.
- **University of Victoria Gay Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES**, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

## MANITOBA

### Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-2305.

### Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 27, UMSU, University of Manitoba, R3T 2N2.
- **Project Lambda**, Inc, gay community services, PO Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Community Centre Project**, PO Box 3911, Station B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

## NEWFOUNDLAND

### Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

### St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Station C, A1C 5K8.

## NOVA SCOTIA

### Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Station, B3J 3K6.
- **Gay Alliance for Equality (GAE)**, Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and counseling) (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow**, gay Christians of Halifax, meet every Sunday at 7:30 pm at The Turret Community Centre, 1588 Barrington St, 3rd floor, c/o PO Box 3611, Halifax South Postal Station, B3J 3K6.
- **The Sisters' Lightship**, PO Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **The Turret Gay Community Centre**, 1588 Barrington Street. Ph: (902) 423-6814.

### Wolfville

- **Gays**, PO Box 1297, B0P 1X0.

## ONTARIO

### Chatham

- **Chatham Gay Unlty**, c/o 192 Sandys St, N7L 3P8 Ph: (519) 354-8978.

### Collingwood

- **Gay Information Centre**, PO Box 310, Ph: (705) 445-8506.

### Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550.
- **Gay Youth Group**, Info: (519) 836-4550. Mon. Wed. & Thurs. 8-10 pm.

### Hamilton

- **McMaster Homophile Association**, PO Box 102, McMaster University, L8S 1C0. Meets in 6th floor lounge, Togo Salmon Hall, McMaster University, Wed at 7:30 pm. Gayline: (416) 527-0336.
- **Gay Women of Hamilton** may be contacted at the address given above for the McMaster Homophile Association.

### Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University. K7L 2S7. Ph: (613) 547-2836.

### Kitchener/Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, PO Box 1497, Stn C, Kitchener N2T 4P2.
- **Gay News and Views**, radio program, Sun, Tues

- and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo (GROW)**, Box 2632, Station B, Kitchener N2H 6N2.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Station B, Kitchener N2H 6N3.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Station B, Kitchener N2H 6M3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext. 2372.

### London

- **Gay Action Group for Equality (GAGE)**, Box 4341, Station C, N5W 5J6.
- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- **Homophile Association of London, Ontario (HALO)** 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **London Gay Youth**, for info call Gayline, Ph: (519) 679-6423.
- **London Lesbian Collective**, Box 4724, Station C, N5W 5L7.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario, Ph: (519) 679-6423.

### Mississauga/Brampton

- **GEM**, Box 62, Brampton, ON L6V 2K7.
- **Gayline West**, (416) 791-6974. Peer counselling telephone service.

### Ottawa

- **Dignity**, Box 2102, Station D, K1P 5W3.
- **Gays of Ottawa/Gais de l'Outaouais**, PO Box 2919, Stn D, K1P 5W9. 288 1/2 Bank St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-in, Wed, 8 pm, 288 1/2 Bank St.
- **Metropolitan Community Church**, Box 868, Station B, K1P 5T1. Ph: (613) 741-0783.
- **Task Force on the Status of Lesbians and Gay Male Psychologists**, c/o Canadian Psychological Association, 350 rue Sparks Street, Suite 602.

### Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7, 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

### Thunder Bay

- **Northern Women's Centre**, 316 Bay St. P7B 1S1. Ph: (807) 345-7802.

### Toronto

- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'Nai Kehillah of Toronto for Gay Jews**, c/o Blankstein Design Inc, 200 Adelaide St West, M5H 1W7. Ph: (416) 977-0052. 9am-5pm. Services at Holy Trinity, 10 Trinity Sq. at the Eaton Centre, every Friday evening at 9 pm, with an Oneg program at 9:30 pm.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Station E, M6H 4E2. Ph: (416) 960-3997.
- **Gay Academic Union**, c/o Clarence Barnes, Dept. of Chemical Engineering, University of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.
- **Gay Alliance at York**, c/o Harbinger, Rm 214, Vanier Residence, York University, 4700 Keele St Downsview, M3J 1P3. Meetings Tues, 8 pm. Ph: (416) 667-3632, 667-3509.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Calendar**: (416) 923-GAYS, 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7-10:30 pm; Fri & Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416) 364-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, PO Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30 pm.

- **Gays at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Thurs, 7:30 pm, 33 George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.

- **Harbinger Gay Men's Drop-In**, Tues, 2-5 pm, Rm 215, Vanier Residence, York University, Ph: (416) 667-3632, 667-3509.
- **Hassle-Free Clinic**, 2 Homewood Ave, Suite 101. M4Y 2J9. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, PO Box 873, Stn F, M4Y 2N9. PH: (416) 921-4778.
- **Lesbian Mothers' Defence Fund**, PO Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, 29 Granby St, M5B 1H8. Ph: (416) 364-9799.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8, Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Station A, M5W 1G2. Ph: (416) 863-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon, each month, 8pm, 519 Church St. Mail: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes & Irwin, Barristers & Solicitors, 31 Prince Arthur Ave, M5R 1B2.
- **TAG**, Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Gay Press Club**, c/o Metropolitan Community Church, 29 Granby St, M5B 1H8.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Station A M5W 1G3. Ph: (416) 466-7112.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Station E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, Box 928, Station Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

### Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, PO Box 692, Niagara Falls L2E 6V5.

### Windsor

- **Windsor Gay Unity**, PO Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesday 7 to 10 pm.

## QUEBEC

### Abitibi

- **Association gale de l'Abitibi**, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.

### Hull

- **Association Gale de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

### Montreal

- **Androgyny Bookstore**, 1217 Crescent St, H3G 2B1, Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association pour les droits de la communauté gale du Québec**, (ADGQ), CP 36, Succursale C, H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.
- **Comité de soutien aux accusés du Truxx**, c/o 1217 Crescent, H3G 2B1.
- **Coop Femmes**, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montreal**, Newman Centre, 3484 Peel St, Ph: (514) 392-6741.
- **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, Succursale NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 4376 De La Roche. Ph: (514) 279-5381.
- **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.
- **Gay Friends of Concordia**, c/o DSA, 1455 Ouest Boul de Maisonneuve. Ph: (514) 937-0200.
- **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255. Mon, Wed & Fri evngs.
- **Gay Info**, Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404, Mon-Sat, 7-11 pm.
- **Gayline**: (514) 931-8668 or 931-5330. Seven days a week, 7-11 pm
- **Gay McGill**, University Centre, 3480 McTavish, H3A 1X9.
- **Gay Social Services Project**, 5 Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- **Gay Women of McGill** meet Tues, 8 pm, Women's Union, University Centre, 3480, rue McTavish, H3A 1X9, Rm 425-6. Ph: Gayline or (514) 866-2131.
- **Gay Youth Group**, open to gay males 14-22.



- meets Saturdays 2-4 pm, call Gayline for info.
- ☐ **Integrity: Gay Anglicans and Friends**, c/o 305 Willibrord Ave, Verdun, H4G 2T7. Ph: (514) 766-9623.
  - ☐ **NACHES: Gay Jewish Discussion Group**, Box 298, Station H, H3G 2K8. Ph: (514) 488-0849.
  - ☐ **Parents of Gays**, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404.
  - ☐ **Productions 88**, 1406 rue de la Visitation No 3, H2L 3B8.
  - ☐ **Transvestites à Montréal**, social support for transvestites, PO Box 153, Stn Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs & Fri only).
  - ☐ **Women's Information and Referral Centre**, 3585 St Urbain, H2X 2N6. Open Mon-Fri, 9 am-5pm; Tues, 5pm-9pm. Ph: (514) 842-4781.

## Quebec

- ☐ **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 525-4997.
- ☐ **Groupe gale de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité Universitaire, Québec G1K 7P4. Ph: (418) 656-5800.
- ☐ **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

## Sherbrooke

- ☐ **CHAL-Estrie**, CP 203, Succursale Jacques-Cartier, J1J 3Y1.

## SASKATCHEWAN

### Carrot River

- ☐ **Carrot River Gays**, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

### Kindersley

- ☐ **West Central Gays (Kindersley-Eston-Rosetown)**, c/o Drawer 1, PO Box 7508, Saskatoon.

### Moose Jaw

- ☐ **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

### Prince Albert

- ☐ **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9.

### Regina

- ☐ **Atropos Fellowship Society/Odyssey Club**, 2242 Smith St.
- ☐ **Gay Regina**, political action group, c/o 2242 Smith St, Regina. Ph: (306) 525-8915.

### Saskatoon

- ☐ **Gay Academic Union**, Box 419, Sub-PO 6, S7N 0W0.
- ☐ **Gay Community Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- ☐ **Grapevine**, a group for Christian and Jewish gays. Ph: (306) 343-5963.
- ☐ **Lesbian Caucus, Saskatoon Women's Liberation**, Box 4021, S7K 3T1.
- ☐ **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- ☐ **Subcommittee on Gay Rights**, c/o Saskatchewan Association on Human Rights, 311 20th St W, S7M 0X1.

## PROVINCIAL

- ☐ **Coalition for Gay Rights in Ontario (CGRO)**, PO Box 822, Stn A, Toronto, ON M5W 1G3.
- ☐ **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- ☐ **Ontario Gay Teachers' Caucus**, Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416) 654-1183.
- ☐ **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK.

## NATIONAL/BINATIONAL

- ☐ **Binational Gay Youth Coalition**, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.
- ☐ **Canadian Gay Archives**, Box 639, Station A, Toronto, ON M5W 1G2.
- ☐ **Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG)**, CP 2919 Succursale D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.
- ☐ **Coalition binationale pour la jeunesse gale**, Siège social québécois: CP 753, Succursale H, Montréal, PQ H3G 2M7.
- ☐ **Committee to Defend John Darnley**, Box 608, Station K, Toronto, ON M4P 2H1.
- ☐ **International Gay Association**, Secretariat: c/o C.H.L.R., PO Box 931, Dublin 4, Ireland.
- ☐ **The John Darnley Foundation**, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- ☐ **New Democratic Party Gay Caucus**, Box 792, Station F, Toronto, ON M4Y 2N7.

- ☐ **Older Lesbians and Gays**, Box 6248, Station A, Toronto, ON M5W 1P6.
- ☐ **Prairie Regional Office, CLGRC/CCDLG**, Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2.
- ☐ **Regroupement national des lesbiennes et gais du Québec**, CP 1104, Succ Place d'Armes, Montréal, Québec H2Y 3J6.

The Publications section  
of the Community Page will return  
next month

continued from page 35

## SERVICES

**DIGNITY FOR gay and lesbian Catholics.** Mass for gay community Sundays at St Paul's Catholic Church, corner of Queen and Power Streets, 4 pm. Meetings on first and third Thursdays of each month 8:00 pm in the downstairs meeting room of the St Paul's Rectory. 960-3997.

**GAY SOCIAL SERVICES** worker. Those interested in joining an association of gay men and women working in the social service field, please write Box 182, Station O, Toronto, ON M4A 2N3.

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**FORMING NEW LEATHER CLUB** in Toronto. Interested parties please respond. All serious replies answered. Drawer B559.

**NATIONWIDE ESCORT** service. Discreet. Safe. Reliable. Write: Box 1016 Hamilton L8N 3R1 Phone: (416) 549-6020 weeknites after seven.

**APHRODITE'S ALTERNATIVE.** Retailing for transvestites. Brochure. (416) 466-7112. PO Box 873, Station A, Toronto, M5W 1G3.

**PSYCHOTHERAPY** individual couple group therapy, sexual dysfunction counseling. Confidence guaranteed. Eugene Schoen-tag 524 Bathurst. (416) 967-0272.

**MONTREAL MODEL** exciting sample picture only \$1. Super 8 film \$20. Marcel Raymond, 1855 Du Havre St Suite 1001-C, Montreal, H2K 2X4. (514) 522-9331. Models

## LETTERS

**DAVE, YOUNG LONDONER** (England), 22, wishes to correspond with fellow gays interested in arts, especially film, "New Wave" music. Hopefully exchanging views on lifestyles. Photo appreciated. Drawer B567.

**ENGLISH PROFESSIONAL** guy 33 wants Canadian penfriend. Robert Billingsley, 1c Aldworth Road, London, E 15. England.

**THE OUTSIDE WORLD** seems to have forgotten me. My interests include music, nature, sports, people. I will correspond with people of any race, sex or age, and would appreciate photos. Write: Richard Johnson No. 147-733 CCF, PO Box 511, Columbus Ohio 43216.

**I HAVE BEEN IN PRISON** for 4 years and during that time I have lost all contact with family and friends. I seek contact with the outside world. Write: Ronnie Sallee, No. 146-071, PO Box 69, London, Ohio 43140.

**LONELY PRISONER** seeks correspondence. Will discuss any topic of interest to writer. Writers of either sex, any age or race welcome. Write: James M Brooks 146021, PO Box 5500, Chillicothe, Ohio, 45601.

**FRENCH MALE**, psychology student, seeks correspondence with Canadians, in French or English. Write: Christian Verdier, 24 rues des Etangs, 78310 Coignières, France.

**PRISONER:** seeks contact and friendship from streets. I'm interested in starting a library of magazines and cassette tapes. Please write: Mark Behring, No 18895, Box 911, c/o SDSP, Sioux Falls, South Dakota 57101.

**GAY PEN PAL CLUB.** Chasers. Box 423 Verdun, Que.

*That's all for now, folks!*

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## Young (and old and middle-aged too) Men's Cruising Associations

Recalling the locker rooms in our pasts, gay men run into contrary passions. How attractive they were to boys in a culture which wrapped its males beneath formless clothes and toughness. All that sudden male nudity, those warm close showers, the towelling down — so inviting.

But then, as well, how repugnant. Straight males, or their jocky ethos, tyrannized us. The sites where men revealed themselves to one another as vulnerable — for how vulnerable, ordinary, and unassuming is a cock without the panoply of phallocratic power — became the temples of strained inviolability. Affection? Banished. Care? Restricted. Openness? There, as with nudists, each piece of clothing that went off was replaced by two of psychological armour.

But youngmen — and oldmen and middlemen too — are slowly remaking the fanes, or some of them. We're remodeling the locker rooms from within, in our own image. At least, insofar as we are remaking ourselves in a gay image: divesting ourselves of male-male competition, of the male bonding we use to maintain our power over women, of the horror of exposure. While women shake the patriarchy from below, some men from within seek to find what must unmake it, and at last what will. Locker rooms are a minor start.

The air of male privilege still wafts (like other stalenesses) through fitness centres. They have only recently opened up to women, and even when equal admissions have produced equal numbers, women remain second-class citizens in access to facilities and in control of institutional power.

I, a man, am in no position to write wisely about that second-class experience. Or about the Toronto Women's Health Club or Twenty-One McGill. Herewith, then, an open invitation to any lesbian swimmer or jogger reading this to contribute *that* column.

For now, let's take a fairy tour of downtown Toronto locker rooms, beginning with the Central Y on College Street near Yonge.

There's not, thank God, much "Christian" left in the Young Men's Christian Association. The Y may even have earned its pop shower room rechristening as the Young Men's Cruising Association. "You can get everything a man can enjoy," throbbed the Village People. After threatening to sue them for defamation, the Y about-faced and hired Hodo's come-on for its TV commercials — "you can hang out there with all of the boys."

Brimming with active people, Toronto's Central Y strains its facilities: two large gyms for basketball and volleyball; four handball courts; a well-stocked weight room; a small indoor jogging track; a 25' x 75' pool.

But the winning features of the Y are its "supervised fitness classes." Eight times a day, men and women gather in smartly colour-keyed running shorts and shirts to Follow the Leader through a sequence of stretches, jogs, marches, and calisthenics, to tapes of disco, rock, and sometimes even rock-and-roll. The *Superman* soundtrack is currently a

running hit — you'll believe a man can fly.

The 5:30 and 6:00 PM classes are most popular with gay men, and generally the largest. Up to one hundred people make the large gym look like an old propaganda photo from Red Square. I've counted, and found that often gay men outnumber straight, especially on Friday. The beginners' class in the second gym offers less strain on the tendons and, to the intimidated novice, the nerves. Before and after classes the locker room comes to life with a gay sensibility: a looseness, a quiet, a tasseled fringe of camp.

The showers can be fun, and for more than watching the blockish obliviousness or the discomfited awareness of the non-gays present. The true meaning of cruising, according to Andrew Kopkind in a recent issue of the *Village Voice*, doesn't lie in getting laid, as the proponents of getting sex would have us think. Rather, he says, the eye contact of gay male cruising is a system of recognition: we confirm each other's gayness, and our own, in pleasant, continuous acts. Just so, at the Y. And, just as elsewhere, sex can follow. On rare occasions it has, at the Y.

The exception to this pleasant confirmation is the weight room, which retains corners (or should I say chunks) of straight bodybuilding homophobia. Anti-gay jabs appear periodically on the bulletin board, and some of the gay men I know there feel a distinct edginess between themselves and the breeders. I have several times worked out in a gay-labelling T-shirt, and experienced no more adversity there than on College Street out front.

Of the centres surveyed here, the Y alone provides daycare facilities. But they are scheduled for midday as if the only kind of parents were the stay-at-home kind. Lesbian mothers or gay fathers who hold jobs and need to stop by the Y with the kids for half an hour at the end of the working day are out of luck. But on weekends, you can enroll your child in a children's class and use the facilities yourself at the same time.

Standard adult membership in the Y is \$175 a year. For students 18-25, the fee is \$80, and for "senior citizens," men and women over 65, \$125.

For information, call 921-5171.

Hart House, at the University of Toronto, was well-endowed by the Massey family in memory of a male would-have-been heir, Hart. A musician, he died young. Hart House takes its style from the worst U of T colonial anglophilism. Just five years ago it opened its doors to women — which ended male nudity in the pool, since officials do not endorse the right to choose.

The pseudogothic structure holds one large pool, cooler and less chlorinated than the one at the Y, a tolerably well equipped weight room (with two Universal machines), one large running track, two basketball courts, a wrestling room, and an outside track and playing field. Senior membership runs to \$150 a year; students pay about \$55 beyond what they've already forked over in student fees.



Gay men at the Central Y

Gay men are always apparent at Hart House, particularly on Saturdays, but only to each other. A great deal of cruising is always in progress, but with the discretion you'd expect in a colonial gentlemen's club. Recently, one gay man, aware of a dozen others in the weight room with him, heard two of the four straights saying that they'd *heard* gays were into bodybuilding these days but they had never seen any faggots here.

That's Hart House. Many fellows, little fellowship.

Erections are not rare in the showers, and hard cruises of the sort you find at the baths aren't either. But for a site, the guys either head for one of the many busy cans in the university domain or meet on the outside steps and head homeward.

For information, try 978-2447.

Hart House, like the Y, is non-profit, whereas Vic Tanny's and the Imperial Club bottomline their year in dividend cheques to stockholders. Writing this, I glance at a large display ad from Tanny's in the Business Section of the *Globe*: "Direct, forceful salesman wanted," it reads. "Physical education background may be helpful." Priorities, clearly, is priorities.

The notorious Tanny's hardsell aims to enroll you for as long as possible, and expects few enrollees to continue coming often or for long. A one-year membership costs a hefty \$350, but if you sign on for five years it costs \$500. You can even get a lifetime membership. Periodic specials will get you in for less.

The gayest of the Tanny's in Toronto squeezes itself into the Sutton Place Hotel at Bay and Wellesley as if it were a pair of jeans. Tiny.

Here at the Sutton you'll find: a low-ceilinged weight room, windowless, with many chrome barbells but not enough else; a swim room with a miniature (25' x 25' x 4') pool; a sauna; and a "eucalyptus room" for those days when your nasal passages are clogged. Broadloom spreads everywhere, orange and orange

and green, and the swim room is tacky with enough bamboo and plastic thatch to recall your senior prom "Aloha." No faggot taste here, this is pure McDonald's.

But the faggots come and, regulars tell me, have a fine time. On men's days, that is, for with only one locker room and sauna, Tanny's alternates days for men (Tuesdays, Thursdays, Saturdays, and Sunday mornings) and women (other times).

Since gay men predominate in the 5 to 7 PM hours, another regular seemed only slightly to exaggerate in finding it "like high tea at the Parkside."

Membership information: 920-1818

"The attractive body is no longer the exception it used to be," Andrew Holleran has written. "Now they all go to a gym and they've all got tits 'n' ass."

If you too are out to swell those tits and bulk up those thighs and washboard that pudgy tum, and if you really don't give a hoot for heart rates or lung capacities or flexibility or total tone, then weight lifting is for you. If you want to do it with lots of proper equipment and clean light, and you're willing to conceal your gayness as well as your bum, you'll love the Imperial.

The Imperial Health Club is a bodybuilding gym pure and simple, from whose heights denizens look down condescendingly upon, say, mere calisthenics. It's across the Don River Valley from downtown, on Pape Avenue near Mortimer. The city's largest and best equipped weight room is on the second floor, an open, sunny, yellow space with broadloom, also yellow.

A smaller gym below it was opened two years ago to women — the Imperial calls them "Ladies" — and they get exclusive use of the whirlpool and sauna on Tuesdays, Thursdays, Saturdays and Sundays. But on MWF it's a man's world. Many of these men, one regular tells me, are gay, and even the manager confirms this. But there's not a toke of gay flavour in the place. The regular I interviewed praised it as "wonderful because it's so straight." If the tension between gays and nongays here rates lower than in the Y's weightroom, it's because the gay presence here is so well hidden from the nongays. But then, no identifiable faggot could feel safe walking out of there onto Pape Avenue on a dark, or even a moony night. Pecs you'll get, inside.

Membership information: 465-1173.

Of all these places, my personal favourite remains the Y. You can work out, keep fit, and even (given the sociability possible around the classes) have fun. Conversations are immensely easier to begin here than, say, around the corner in the St. Charles. "How do you like those runners?" The Y is open to an identifiable gay presence, but only (still) if you're not too queeny. As everywhere else, the queens provide the litmus test.

But inroads, nonetheless. Gay inroads come in all forms, even gymnasia. I like to think that the YMCA logo consists of a pink triangle snuggling up to a lambda. If not politically, then at least iconographically, it's Correct. □



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